

A PSYCHOLOGICAL AND THEOLOGICAL EXAMINATION
OF THE THERAPEUTIC ROLE AS A CORRELATE OF PERCEIVED
MARITAL SATISFACTION AMONG SINGLE AND DUAL CAREER COUPLES

by

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DEDICATION

This research is dedicated to ones that I love; my wife, Becky, children, Kristen and David; my parents, Ralph and Aileen, sister, Michelle, and her family; my wife's parents, Bill and Sue, and my extended family including; Bill, Tina, Tom, Sharon, Elizabeth, Angie, Jim, Diana, Danny and Jeff; and my good friends Mitch, Dan, Dave, Kathy, Dick, Mark, Chuck, Jeff, and Jerry.

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CONTENTS

LIST OF TABLES.....	VIII
ABSTRACT.....	IX
Chapter	
I. INTRODUCTION.....	1
II. STATEMENT OF THE PROBLEM.....	5
Dual Career Families and Occupations.....	5
Relationships within the Family.....	18
Dual Career Families and Other Social Institutions.....	22
Summary.....	24
III. REVIEW OF THE LITERATURE ON MARITAL ROLES.....	25
Definition of Role.....	25
Disappearing and Emerging Roles.....	26
Definition of Marital Roles.....	27
Definition of the Therapeutic Role.....	28
Summary.....	31
IV. REVIEW OF THE LITERATURE ON MARITAL SATISFACTION...	32
Conceptualization of Satisfaction.....	32
Expected Results.....	37
Summary.....	37
V. METHOD.....	38
Subjects.....	38
Instruments.....	41
Procedure.....	49
VI. RESULTS.....	50
Test-Retest Reliability of the Family Role Inventory.....	50
Measurement of the Therapeutic Role.....	51

Chapter

Examination of Marital Satisfaction.....	52
Examination of the Marital Satisfaction Inventory Scales.....	53
Summary.....	55
VII. PSYCHOLOGICAL AND THEOLOGICAL DISCUSSION.....	57
Psychological Reflections.....	57
Measurement of the Therapeutic Role.....	58
Marital Satisfaction and the Therapeutic Role....	59
The Role Orientation Scale and Marital Satisfaction.....	62
Sum of the Psychological Reflections.....	63
Theological Reflections.....	64
Sacramental Marriage.....	67
Vocational Marriage.....	71
Covenantal Marriage.....	74
Responsive Marriage.....	77
Person as Maker.....	79
Person as Citizen.....	80
Person as Responder.....	81
Responsibility and Dual Career Couples.....	86
Summary.....	88
VIII. THE PASTORAL CARE OF DUAL CAREER COUPLES.....	90
Pre-marital Assessment of Couples.....	90
Marriage Enrichment throughout the Marriage Life Cycle.....	92
Stage 1: Bonding.....	93
Stage 2: Differentiation.....	98
Stage 3: Genuine Intimacy.....	103
Implications for Further Research.....	109
Summary.....	112
APPENDICES.....	113
A. DIRECTIONS TO PARTICIPANTS.....	114
B. INFORMED CONSENT STATEMENT.....	117
C. FAMILY ROLE INVENTORY (FRI).....	120
D. MARITAL SATISFACTION INVENTORY (MSI).....	127
REFERENCES.....	135

LIST OF TABLES

1. Coefficients of Internal Consistency for.....	44
the Marital Satisfaction Inventory	
2. Coefficients of Test-Retest Reliability for.....	45
the Marital Satisfaction Inventory	
3. Correlations Among the Marital Satisfaction.....	46
Inventory Scales	
4. Rotated Factor Structure of the Marital.....	47
Satisfaction Inventory	
5. T-Test Scores for Differences between Single.....	54
and Dual Career Couples on the Marital	
Satisfaction Inventory	

ABSTRACT

This research was an examination of the therapeutic role as a correlate of perceived marital satisfaction among single and dual career couples. Perceived valuing of the therapeutic role was measured by the Washington Family Role Inventory, developed by F. Ivan Nye. Perceived marital satisfaction was measured by the Marital Satisfaction Inventory, developed by Douglas K. Snyder. An attempt was made to integrate the results of the research with several theological metaphors for marriage. A new theological metaphor was introduced based upon the writings of H. Richard Niebuhr.

Data were collected from a sample of 45 single and 49 dual career couples who had dependent children still living at home. Statistical analysis was performed on the data using parametric statistics, primarily T-test scores, and Pearson Correlation Coefficients. The Statistical Program for the Social Sciences (SPSS), and the Minitab programs were utilized on a series 6800 Burroughs computer.

Nye (1976, p.111) defines the therapeutic role as the role containing both affective and problem-solving communication skills. Results from the empirical research suggested that dual as well as single career couples valued the therapeutic role highly. Both groups also reported high levels of marital satisfaction. A negative correlation was found between valuing

the therapeutic role and perceived marital dissatisfaction for both groups. Statistically significant differences between groups were found on the Role Orientation and Dissatisfaction with Children scales of the Marital Satisfaction Inventory. Dual career couples reported greater non-traditional sex role preferences and a greater dissatisfaction with children than did single career couples.

Results were interpreted to mean that marital satisfaction is less related to whether couples choose to be single or dual career, and more related to their valuing the therapeutic role and choosing agreed upon sex role preferences.

Results were discussed theologically in relation to the metaphor of responsibility as developed by H. Richard Niebuhr. It was suggested by the author that marriages guided by this metaphor are highly therapeutic and satisfying marriages.

CHAPTER I

INTRODUCTION

The goal of this study was to investigate the function of the therapeutic role as it contributes to perceived marital satisfaction in dual career couples. The therapeutic role was identified by Nye (1976) and was measured by scores from the Washington Family Role Inventory, developed by Nye. Marital satisfaction was measured by scores on the Marital Satisfaction Inventory, developed by Douglas K. Snyder (1981).

This study is intended to be descriptive research rather than experimental. Attitudes on perceived marital satisfaction and the therapeutic role were sought from two occupational groups; dual and single career couples. Both of these groups of couples had dependent children living at home.

Marital dissatisfaction has been well documented as a social problem in American society, as evidenced by the rising divorce rate over the past several decades. Several researchers have focused on what contributes to the dissolution of marriages. A few researchers have focused on which factors, like the therapeutic role, might contribute to marital satisfaction and stability. The effort to achieve satisfying marriages is complicated today by the great diversity of marriage styles. Dual career families, where both spouses are working outside the home, are growing in number. This family style is more complex than other styles because not one but two adults are needing to

manage careers as well as maintain a family. Ongoing research in the area of marital satisfaction is needed to determine those role behaviors and other factors which contribute to healthy and stable dual career relationships. The definition and examination of those role behaviors which contribute to perceived marital satisfaction may possibly lay the foundation for developing strategies for instructing couples anticipating marriage, for marriage enrichment purposes and the treatment of couples in therapy.

Another area to explore is the various theological metaphors which are available to help us expand our understanding of marriage. These theological metaphors may have parallel psychological metaphors. Combining an understanding of metaphors from psychology and theology can provide an integrated and more wholistic understanding of marriage.

A review of the literature on dual career couples was undertaken as well as literature on marital roles and marital satisfaction. In addition, there is a review of the definitions of significant terms, including, role, therapeutic role, marital satisfaction, dual career couples, and the theological metaphor of responsibility. Nye and McLaughlin's (1976) study on marital roles, which utilizes Nye's Family Role Inventory (FRI), provided the initial framework for examining the correlation between role behavior and marital satisfaction. Snyder's (1981) research on marital satisfaction provided the means of measuring perceived marital satisfaction through his Marital Satisfaction Inventory (MSI). H. Richard Niebuhr's (1963) discussion on ethics and

moral living provided the theological metaphor of responsibility which was interpreted and applied to the discussion of the results of the marital research. Marital satisfaction will be discussed in terms of the value of the therapeutic role and the theological metaphor of responsibility. The results finally will be discussed in terms of their helpfulness for the field of pastoral care.

Various limitations exist with the present study. The reviews of literature pertaining to dual career couples, marital roles and marital satisfaction is limited to a discussion of only the last fifteen years. Both the Family Role Inventory (FRI) and the Marital Satisfaction Inventory (MSI) are limited in that each assesses perceived marital roles or perceived marital satisfaction, respectively. The sample is limited by its size and by the populations from which it was obtained. The two populations used for obtaining the sample were the faculties of area secondary school systems and the memberships of local congregations in Lorain County, Ohio during 1985. The study is limited also by the definitions utilized for role, therapeutic role, marital satisfaction, dual career couple and Christian marriage. It is further limited by the focus on one particular marital role, the therapeutic role. It is finally limited by the choice of theological metaphors used and by the selection of the theologian, H. Richard Niebuhr.

The benefits of the study are in the intent to examine both psychological and theological variables which contribute to our understanding of marriage and which may be used in developing

strategies that can assist pastors and therapists in helping couples to enhance their sense of satisfaction.

This study therefore, was an attempt to expand empirical data in the research of satisfaction in marriage with a focus on dual career relationships in particular. The study was also intended to provide an integrative effort to understand satisfaction in marriage by examining and comparing significant psychological and theological variables.

CHAPTER II

STATEMENT OF THE PROBLEM

DUAL CAREER FAMILIES AND OCCUPATIONS

Dual career families are distinctive because both partners have a connection to the world of work outside of the home. There is growing evidence that a considerable number of American women are opting to pursue work or careers while also trying to maintain a viable family life. Schiffler (1975) reports that the percentage of married women working outside the home has grown from 30% in 1940 to 58.5% in 1973.

The fact that both husbands and wives are employed is not a new phenomenon. In years past, couples operated a variety of family owned businesses. Corner drugstores and family owned markets dotted the American landscape well into the twentieth century. Today's dual career couples are different from their earlier prototypes, not only due to their greater numbers, but because wives are likely working in separate careers; earning, and advancing independently from their husbands.

Fogarty, Rapoport and Rapoport (1971) distinguish dual career couples from other couples through the high degree of commitment by both husband and wife on an egalitarian basis and a life plan which involves a relatively full participation and advancement in careers. Careers are used here to refer to vocations that are continuous in nature, requiring extensive preparation and offering continuity of employment. The term

dual career couple does not connote either the presence or the absence of children. Many dual career couples choose to remain childless. Where children are present, there are even greater complexities to contend with as these families attempt to manage both homes and careers. Dual career couples in this study resemble those defined by Fogarty and associates with the specification that both spouses are working at least half time (20 hours a week) outside of the home. Dual career couples in this study are also those who have children still living at home.

In talking about dual career families and occupations, there are several salient issues to consider. One of the initial issues is the task these couples face is finding two jobs. Finding jobs in the same geographic area may be a problem. It may also be difficult to find positions which facilitate work and household schedules and time for leisure. In addition there may be problems with both people being able to satisfy short and long-term career goals. Berger, Foster, and Wallston (1978) point out that couples differ at varying points in time in their view as to whose career is more important. Some couples, they say, may view each person's career as equally important and hence may try to develop both jointly. Other couples may view the husbands career as more important and seek to develop his first. This has frequently been the pattern. Women may complete training then leave work to bear and raise children and later return to work. Competition between the partners can become a salient feature of the job seeking process. Because one person's career may be seen as more important, the advancement of one spouse may

be made at the expense of the other. This is especially true if the opportunity for both people to advance at the same time is not present, (Holmstrom 1972). When this happens, the husband's career often takes precedence. Few dual career couples openly admit seeking a position for the wife first (Poloma and Garland, 1971). This may be due in part to a belief that it is not "masculine" for men to defer to their wife's career ahead of their own (Rosen, Jerdee and Prestwich, 1975). The fact that husbands often get jobs first may not be due totally to the couples' choice. Berger, Foster and Wallston (1978) found that more than half of the 160 dual career couples they interviewed desired to seek jobs on an egalitarian basis. In actual practice though husbands usually obtained employment before their wives. The couples attributed this not so much their choice but to the reality that the available jobs were offered to their husbands first.

The academic field has been a prime area where inequities in hiring practices have appeared. The practice of not hiring professionally trained couples in the same institution, or otherwise to discriminate against such couples has been documented by many, (Bryson, et al, 1976; Holmstrom, 1972; and Pingree et al, 1978). When such couples do find employment, wives generally receive lower status jobs for lower pay, and face the prospect of limited advancement. Institutional employers have in the past rationalized this practice by saying that women are less likely to remain in the job market if they plan to have a family, or that they would impede the advancement of their husbands'.

careers. These hiring practices have now been declared illegal and discriminatory by the federal government, yet their ghost remains in the attitudes of some institutions. Pingree (1978) discovered that 37% of 329 college chairpersons would not hire couples. To do so claimed the chairpersons, would be either detrimental for the couple or the institution. One of the fears raised by faculty members was that couples would have two votes on a committee.

Problems continue for those couples who do find employment in academic institutions. Women professionals are frequently isolated in their professions. Holmstrom (1972) learned that women Ph.D's frequently have limited access to unpublished ideas, lack social support from colleagues, and experience intense pressure to publish more than their male counterparts. She further discovered that among these women, those who had children often missed out on valuable interaction with colleagues at the end of the work day because they left to care for children.

A greater number of jobs and a better system to help dual career couples find jobs is sorely needed. Though this need continues, some creative job alternatives are emerging. Arkin and Dobrofsky (1978) describe job sharing as an option where one job is divided and two people take responsibility for half of the total work. Couples who share jobs find this option to be a very flexible one which helps them to balance commitments to family and work outside the home. A variation of this style is having each spouse working part time in separate jobs. Some of the advantages of job sharing include being able to care more for

children, having more leisure time, more research and study time, and a greater feeling of togetherness in the family. Drawbacks exist with job sharing which also limit this option for some couples. It is difficult to find couples who are equally trained for sharing one position. Equally difficult are finding businesses that have such jobs and employers who are willing to hire a couple for one position. Sexist stigmas still persist in many quarters. Arkin and Dobrofsky (1978) found that some faculty interviewed in their study saw only the husband as the "real" professional. One profession where stereotypes still emerge is in ministry. Among clergy couples, Terrebone and Terrebone (1976) found that the wife was still considered to be an extension of her husband and expected to participate in auxiliaries, bazaars and teas. Clergy husbands were not expected to do these activities. In this authors view there are other drawbacks to job sharing. One drawback is the possible adverse effect on self-esteem caused by the feedback of others who think that working part time is unprofessional or lacks commitment or motivation. Economic drawbacks are likely as well. Couples may be exploited and asked to work more hours than they are compensated for fairly. Part time working status also makes it important for employers to draw clear work boundaries for the couple. Employers also have the complication of evaluating two employees and deciding on what criteria to base promotions and advancement.

Agnes Farris (1978) has researched another creative yet controversial option she calls, "commuting couples". She found

there to be several actual and potential problems for commuting dual career couples: financial, emotional, logistical and personal. The emotional issues include having enough time on days off to be with children if there are any, and time to spend in nurturing the marriage relationship. While the emotional issues raised the greatest concerns among the couples she studied she also found that there are great difficulties arranging child care and maintaining a household. What seemed to help the couples was their willingness to experiment with non-traditional roles and methods for taking care of responsibilities. Evidence continues to emerge that commuting couples handle their lifestyle differently depending upon what stage of marriage they find themselves to be in. Gross (1980) interviewed 28 commuting dual career couples and found two basic types. One type, the younger, adjusting couples who frequently have children, are those who tend to juggle the demands of career and family. They often feel strained in the process. The other type of commuting couple were older, adjusted couples who reportedly enjoyed their work-family arrangements and seemed to have resolved many conflicts concerning career identity and division of household labor.

The separation involved in commuting may not be entirely negative or filled with problems or conflicts. Separation can serve as a means of support for dual career relationships. Rapoport and Rapoport (1973) proposed this notion in that separation can be seen as an enabling process which facilitates the involvement of family members in the larger society outside of the home. Douvan and Pleck (1978) provide an interesting

historical perspective on separation as a means of support. Farm families, traveling salespersons, truck drivers, airline pilots and seasonal construction workers all represent marriage styles which have built-in periods of separation for the spouses. These periods of separation may provide a beneficial rhythm in the relationship. For dual career couples, both partners separate for a period of the working day and then return together in the home. In a series of case studies, Douvan and Pleck discovered that separation was seen as supportive by those couples who chose to accept the strains of their choice as part of their fashioning a lifestyle that most fully satisfied their needs and values.

One of the major debates to arise out of current research concerns the negative and positive consequences of being a dual career couple. This should not surprise anyone. The dual career phenomenon represents a continuing trend of change in the fabric of American culture that dates back to industrialization. Myrdal (1944) observed that sex role changes have spawned social movements for men, children and women in the past. The men's movement in Europe during the nineteenth century turned peasants into urban wage earners. Later, a movement on behalf of children took young people out of the labor markets and put them into schools. The woman's movement, beginning with the right to vote effort, has seen women participating more and more in jobs outside the home. By the time this happened, men had assumed a role as breadwinner while women had turned the home into a source of emotional support for the family. The husband's role was instrumental, the wife's was expressive. Changing these role patterns

by having both spouses in careers (and both helping at home) has naturally, though perhaps inappropriately raised the fear in some that dual careers are tearing apart the fabric of the modern American family and destroying long established and deemed vital roles for men and women.

The research to date yields both criticism and support for dual career relationships. The criticism centers in two areas, 1) how working couples perform on the job and feel satisfied with their work and marriages, and, 2) how having two careers affects children.

One of the first prominent researchers to question the wisdom of dual careers was Talcott Parsons, (1949). Writing on the role of men and women in the social structure of the United States in 1949 he observed that the normal role for males was to have a job and earn a living. The woman's fundamental status was being her husband's wife and the mother of his children. If women did work outside the home they seemed to occupy lower status jobs which were not in competition with their husbands. Parsons expressed his concern about the minority of cases where husband and wife had equivalent jobs, believing that this dual career arrangement had something to do with "the relative instability of marriage" (Parsons, 1949, p. 94) among these couples.

It is no surprise that research on dual career couples has pursued this line of thinking which lifts up the negative consequences of couples working. Burke and Weir (1976) questioned 189 working pairs in an effort to assess their

satisfaction with marriage and careers. Generally, working wives felt more satisfied and performed better in their jobs as compared with their husbands. Another study by Ferber and Huber (1979) analyzed data from 1053 Ph.D. couples. The results of their questionnaires indicated that equally high levels of education among spouses has a negative effect on both persons' careers. Ph.D. wives found it harder to get jobs, and Ph.D. husbands seemed to publish and be promoted less frequently than compared with other male faculty.

Opposing these studies which are critical of partners who work outside the home are studies which affirm the positive possibilities of being dual career. Booth (1977) replicated the Burke and Weir (1976) study, enlarging the sample size and using a more sophisticated sampling technique. He found that employed husbands and wives reported no more signs of marital discord than did husbands and wives who had single career marriages where the wife was not working outside the home. Guyer, Larve, and Fidell (1977) studied the productiveness of husband and wife psychologists and found that women did not publish significantly less than men, except where both spouses occupied high academic positions, then men published more.

This last study in particular raises the question of defining productivity as it is used in determining marital and career satisfaction. Institutions view productivity in terms of the number of publications achieved. This is one of the primary measures of success used in dual career studies. Publishing seems to emphasize an instrumental measure of productivity.

Research may have missed other expressive measures of productivity such as the effectiveness of a person's teaching ability. It may take women longer to achieve parity in the area of publications while already doing well in other areas.

Debating the pros and cons of being dual career will no doubt continue for some time to come. There are some factors to consider however, which seem to encourage or discourage couples from attempting to be dual career couples. Discriminatory hiring practices are definitely one factor which discourages many couples and leaves them feeling less satisfied about their dual career lifestyle (Bryson, Bryson, Licht and Licht, 1978; Martin, Berry and Jacobsen, 1975). There is the ongoing need to change hiring practices toward employing more women in general and more dual career couples in particular. Holmstrom (1972) points out that another factor related to satisfaction is whether or not dual career couples buy into cultural assumptions that men and women feel competition to be negative when they work together in the same field. There is growing indication that dual career couples do not fear competition in working together and can point to some positive aspects of the arrangement. Martin and associates (1975) found that professional pairs can take advantage of their close marital interaction to enhance their feelings of personal satisfaction. They conducted a longitudinal study of some 86 husband/wife sociologists. These professional couples reported high satisfaction felt by earning larger combined salaries, having greater shared interests, and in being mutually supportive.

By far however, the greatest single factor contributing to the success and satisfaction of couples working outside the home is the husband's attitude toward his wife's employment. Holmstrom's (1972) study of twenty dual career couples confirmed that the husband's attitude toward his wife's career was very important and influential in the couple feeling positive about having two careers. The positive attitude was manifest in two ways; in the degree to which the husband encouraged his wife in her career, and in the degree to which he was willing to accommodate changes which permitted having family and careers. This latter attitude meant that the husband would be willing to share housekeeping tasks. Husbands who were both encouraging and willing to accommodate change were part of those pairs that felt satisfied about being dual career. The limitation of the sample size in this study must be taken into account. Arnott (1972) and Bailyn (1970) have shown further refinement of this issue in their research. Arnott interviewed some 235 dual career couples in Southern California. She was interested in testing two hypotheses. First, would a married woman seek to make her work-family role preferences congruent with that of her husband, and second, when there were differences between spouses concerning the wife's role, would the woman's attitude on "autonomy for women" affect her own expectation as to which partner should adjust? Arnott found that women generally do seek congruency between their self-concept and the role preference of their husbands. This suggests that a husband can have a big impact on his wife's motivation to pursue a career if he supports her in

that direction. When husbands and wives disagree on the wife's roles, Arnott found that a woman with a liberal attitude toward her own autonomy expected her husband to make more adjustments to accommodate her wishes. A woman with a more conservative attitude toward her own autonomy expected herself to make more adjustments to favor her husband's wishes. A woman with a moderate attitude toward autonomy felt more ambivalent about her roles than liberal or conservative wives. This result seems to indicate that while the husband's attitude is important, the wife's self-concept is also very important and no doubt influences her role choice and ultimate sense of satisfaction.

In Bailyn's study, husbands who were open to embrace strong family commitments in addition to career loyalties had wives who felt the greatest satisfaction and happiness in pursuing a career. Where these husbands did not embrace a strong family commitment, their wives pursued careers less frequently, and felt less satisfied in careers.

Marital happiness and satisfaction seems to be greatest among couples who can handle and balance the tensions of having careers and being a family. Not all dual career couples have children. The presence of children certainly complicates the picture. For working couples who have children, the matter of providing good quality child care is a paramount issue. Joseph Pleck (1977) recognized this factor as one of the primary obstacles facing couples who both want to work outside the home. It is an issue that needs to be addressed by couples, businesses and social institutions in our society. Until this happens,

Pleck believes that dual career couples will face insurmountable problems trying to work and have a family at the same time.

One of the popular criticisms of dual career families is that children in these families suffer because their parents are largely absent to care for them on a regular basis. Children are thought to be raised by strangers in a day care center.

Statistics indicate that many dual career parents or their relatives are at home taking care of the children. Rodes (1976), researching for the federal Office of Child Development reports that in 1976, 10-20% of the child care needed by the average dual career family with pre-adolescent children, was provided for by the working parents. About 45% of the remaining time needed for child care was provided for by a close relative. Day care centers were less used and accounted for no more than 10% of child care arrangements made. These statistics can be interpreted in various ways. American families may still cling to the traditional forms of providing child care by using relatives. This option is becoming increasingly less available in our modern mobile society. Another view is that there are still relatively few, high quality, affordable and accessible child care facilities available for dual career families who need them. Another possibility is that dual career couples may take pride in sharing child care responsibilities and so may stagger work schedules to allow for greater contact with their children.

There are no easy answers as to which child care arrangement is best for children and it is very difficult to measure any kind of positive or negative effect on the children related to

to any specific arrangement. Some believe that children are very adaptable (Rowe, 1977). Children also seem to be happiest when their parents are satisfied with their personal work lives (Howell, 1973). Thus working couples do well to choose the type and quality of child care which meets both personal and family needs.

RELATIONSHIPS WITHIN THE FAMILY

The dual career couple is engaged in different patterns of activities as compared with conventional couples. This situation creates the potential for a great deal of stress which may be resolved more or less satisfactorily by the couple. Two of the major contributors to stress in dual career families are division of household labor and child rearing responsibilities.

Many studies have investigated division of labor in dual career households. Some indicate that with both spouses working in careers, the wife assumes the major responsibility for taking care of the home, (Bryson, et al, 1976; Pleck, 1974). When husbands are involved in housekeeping, the division of labor seems to be stratified into gender related tasks. Holmstrom (1972) found that husbands did jobs that carried "prestige", such as being responsible for the finances of the family. In studying professional pairs, Bryson (1976) found that couples shared major purchase decisions, but that wives took responsibility for cooking, marketing, child care and laundry. Husbands by contrast, assumed charge of household repairs, lawn care and other outside

maintenance. Other studies indicate there to be an intentional effort on the part of couples to share tasks more equally, yet this equality seems to be based upon certain work conditions in the family. Weingarten (1978) found that for couples who are "continuous" in careers, meaning that each spouse works full time outside of the home, the distribution of family work is usually equal, except for child care where the wife does more. Fogarty, Rapoport and Rapoport (1971) found that housework is more equally shared when husbands express a firm commitment to the family so that "career orientation" is not the major motivation for them.

The task of reorganizing sex roles to accomodate two careers brings with it special problems for husbands and wives. For husbands it means reorganizing internally what is considered by society as "masculine". This is personal identity crisis. Bebbington (1973) sees this as a major point of stress for husbands initially entering into a dual career relationship. The husband comes to a dual career marriage basically unprepared, with either few positive male models from which to learn how to be more involved in the home, or with a negative attitude about being involved.

One strength emerging for dual career husbands is that when they are strongly in favor of their wives working outside the home, they are more likely active and involved in sharing household chores, (Fogarty, Rapoport and Rapoport, 1971; Johnson and Johnson, 1977; Weingarten, 1978). Even when husbands are supportive of their wives' careers, Bebbington believes the husband experiences inner conflict especially when family and

work needs conflict. Husbands may have the expectation of themselves or their employers may expect them to sacrifice being with the family instead of attending to their jobs.

Women, like their husbands, wrestle with their own sex role conflicts. Adding a career to family responsibilities frequently gives a woman two jobs. Not having enough time to devote to family often can lead to feelings of guilt and inadequacy (Johnson and Johnson, 1977; Weingarten, 1978). These researchers believe that women are frequently criticized for not being at home with their children. This author believes that the quality of contact between children and mother is more important than just the quantity of time spent together. In addition, husbands are effective as fathers and can spend quality time sharing child care responsibilities thus sharing the task of child-rearing.

As with husbands, Bebbington (1973) believes that career wives face their own conflicts when work and family needs collide. However, the expectation seems to be the reverse for the wives. The assumption is that she will sacrifice work to attend to her family. This assumption makes it difficult for employers to view such women as committed workers.

The dilemma of sex roles continues to be an ongoing problem affecting division of household labor. Another part of the problem is the sheer overload of work to be done. Several factors contribute to this problem. The situation is affected by the degree to which having a family is a priority for couples. Where children are present there are child care tasks involving

extra laundry, cooking and house cleaning. If spending time with children is important there simply is less time available to do housework.

Rowatt (1980) reports that one important aid is the couples' attitude toward their living environment. Some dual career couples resolve part of the overload problem by lowering their own expectations for how clean the house stays. Couples may choose to live with a little more dirt in order to maximize leisure or recreation time. Other couples attempt to solve the overload problem either by having children share in the chores or by hiring someone from outside the home to do regular cleaning (Holmstrom, 1972).

A prevailing issue in trying to resolve the division of household labor problem concerns whether work should be shared equally by each person. Some dual career partners are committed to equally share household tasks. Household jobs are listed and equally divided according to the effort required by each job. Each person agrees to share an equal load (Rapoport, Rapoport, and Thiessen, 1974). This equalitarian style is increasingly visible and endorsed by those who believe that completely androgynous sex roles are the most meaningful and satisfying (Rowe, 1974). Rapoport and Rapoport have shared their own views in that while equal sharing can be satisfying, it is also a more complex strategy to enforce. Equality of division of labor, they say, seems to be based upon the assumption that family life will remain constant and fixed. Too often though, family and work needs change. This fact puts a great deal of strain on couples

to maintain an "equal" division of labor. Spouses careers develop and change at differing rates and progress through cycles which makes coordinating the home very demanding. Flexibility is needed, according to Rapoport and Rapoport, especially at those times when one person's career may be demanding more energy than that of his/her partners. Instead of trying to maintain an "equal" balance of shared household tasks, Rapoport and Rapoport submit that "equity" is a far more effective and reasonable goal. Equity, as they define the term, emphasizes fairness and justice in the way in which division of household labor is divided. This means that at times there may be an imbalance of the division of household labor; one spouse may do more housework than the other, if such an arrangement is carefully and mutually adopted by the partners. In this process, equity seems to avoid the compulsory element of dividing "equally" and presses for a more fitting solution that seeks to find the appropriate balance for the couple at a given point of time.

DUAL CAREER FAMILIES AND OTHER SOCIAL INSTITUTIONS

To this point we have dealt with issues relating to work and the family and to some specific concerns within dual career families. A third sphere of issues concerns how the dual career family interacts with other social institutions such as schools, hospitals, neighborhoods and society in general.

There are many difficulties confronting dual career families which may bypass more conventional families. Dual

career partners have to decide who will take the children to school or who will miss work to take a sick child to the doctor. The need of arranging several back-up people to be available to assist with child care in case of an emergency or illness strains the creative abilities of dual career parents (Lein, 1978).

Dual career couples must also handle the disapproval expressed by others who object to their lifestyle. Conventionally minded relatives or friends may not be available for support and may actually become a source of additional distress for the couple (Rapoport and Rapoport, 1978).

One of the biggest dilemmas facing dual career couples is deciding how much time and energy can be given to friendships, groups and social institutions. Making friendships is often very difficult. If spouses work opposing hours, there frequently is little overlap time which allows for contact with friends. Surveys (Rapoport and Rapoport, 1971) indicate that many dual career couples attempt to meet other dual career couples. Couples in these types of friendships report feeling mutually accepted for their commitment to careers and family. The main problem is finding time when everyone can get together.

The time that can be devoted to volunteer involvement, such as participating in scouting, PTA, community service clubs or the church is also limited. Traditionally, wives who were not employed outside the home spent long hours volunteering for groups. With more women working in careers, there are fewer women available for such work. This is keenly felt in churches where in the past women have done a lions share of teaching and

committee work (Rowatt and Rowatt, 1980). Such change as this need not be all negative. With fewer women available to volunteer, many organizations are making a broader appeal for men and others, such as retirees to become involved.

One of the potential dangers for dual career families is the tendency to become isolated from others. The demands of time can be so great that it is easy to miss having contact and to receive support from the neighborhood, or the church, or other groups in the community. Dual career couples need to reach out and find support, and groups in the community need to find ways of supporting dual career couples.

SUMMARY

This chapter included a definition of dual career couples and a statement of the problem. Dual career couples face problems in relation to their occupations, within their family structure, and as they interact with other social institutions. The issue of how these couples achieve satisfying marriages was raised. Research suggests that the husband's attitude toward his wife's employment is a major factor contributing to marital satisfaction. The present study will seek to examine certain variables which may further contribute to our understanding of marital satisfaction among dual career couples.

CHAPTER III

REVEIW OF THE LITERATURE ON MARITAL ROLES

Definition of Role

Few concepts have been used more often in social-psychological literature than the concept of role. Use of the concept has found its way into psychology, anthropology and social work. The concept has suffered from a lack of consensus as to its precise meaning or measurement, yet there have emerged two primary traditions in regard to its use.

The structuralist tradition began with Ralph Linton (1936, 1945). The structuralists define role as a normative element in a culture associated with a given status or position. An individual is assigned and occupies a certain position in society, such as being a doctor or a teacher. When he/she begins to function within the rights and duties of that position then he/she is performing a role. By contrast, the interactionist tradition focuses on the emergent quality of roles. As such, roles exist as patterns of behaviors which have evolved out of social interaction. The interactionist perspective emphasizes the behavioral expression of roles and therefore is more likely to stress the process and developmental aspects of role behavior. Turner (1962) illuminates the interactionist view by suggesting several family roles. These roles include; cooking, house-keeping, and child care. The structuralists tend to see these

roles as styles of behavior rather than as roles. Other family roles, according to Turner, have more psychological qualities, such as; encourager, harmonizer, compromiser, aggressor, blocker, mediator, antagonist, advocate and critic.

Nye (1976) point out that the differences between the structuralist and interactionist views are a matter of emphasis (proscriptions versus behavior), but they also add that each view attempts to use different social contexts for the analysis of roles. The structuralists study roles in formal organizations where there are fairly clear cultural expectations for a persons behavior. Interactionists study roles via more unstructured, informal groups where roles are vaguely defined and behavior is more flexible. The family is an an excellent context for the study of roles since the family contains both formal structure and informal interaction.

Emerging and Disappearing Roles

Expectations for any role can be defined and enforced by any group in a society. In a pluralistic society such as ours, definitions for a role may vary from group to group and even within a group. Nye and MacDougal (1970) proposed that individual families may develop specific norms for roles. The husband of a particular family may have one set of expectations for appropriate family roles and the wife another. Definition of a role may vary over time as well. Some roles emerge while others decline. The wife's role of working outside the home is

one such emerging role. According to Nye and MacDougal, emergent roles may be recognized by people in one part of society but not in another. What they believe determines the presence of a role in the normative structure of the family are, 1) whether the family members expect and encourage a person to engage in the specific role behaviors, and, 2) whether the person is subject to sanctions if he/she fails to engage in the expected role behavior. With these concepts in mind, the present study attempted to examine a specific role within marriage: the therapeutic role as defined by Nye (1976), with an examination of how the importance of this role relates to marital satisfaction among dual and single career couples.

Definition of Marital Roles

Nye (1976) found that the most important marital roles in marriage, as measured by husbands and wives subjective report, included: provider, housekeeper, child care, child socializer, sexual, recreation, therapeutic and kinship roles. He comments that traditional marital roles for the wife have been the housekeeper, child care and sexual roles. Husbands, he believes, have held the provider role, with the couple sharing to some extent the kinship, recreation and child socialization roles.

This author believes that the increase in dual career couples has lead to spouses changing their role arrangements. Wives occupy the provider role more now than in the past and some husbands are taking on more of the housekeeping and child care

roles.

Nye found in his study that spouses varied in terms of the value placed on who in the marriage should function in particular roles. The most valued role by spouses was the child socializer role. Husbands and wives expected themselves and their mates to value this role above all others. Wives expected their husbands to value and be competent in enacting all the marital roles, while husbands expected their wives to value and be competent in enacting only the child-socializer, therapeutic and sexual roles.

Definition of the Therapeutic Role

Nye (1976) spoke of the therapeutic role as one of those emergent roles in marriage. He defined the therapeutic role as one in which a person engages in problem solving behaviors. In his original study he found that couples who valued the therapeutic role and functioned well in that role reported a high degree of marital satisfaction.

In his early research Nye thought that his therapeutic role resembled Blood and Wolfe's mental hygiene function (1960). The mental hygiene function, as viewed by Nye, dealt exclusively with problems external to the couple as opposed to those originating from within the marital relationship. Mental hygiene behaviors were defined by Blood and Wolfe as those encouraging catharsis, ventilating feelings, interpreting difficulties and providing support and encouragement.

Nye extended the mental hygiene function in his concept-

ualization of the therapeutic role. He believed that some problems for couples originated in the interaction between spouses. There were other problems that existed external to the couple that also had to be dealt with. This logical extension intended to bring focus upon the spouses feelings toward one another, and to the meanings that each person attached to the actions and attitudes of the other. Nye believes that couples enact the therapeutic role when they work together to help solve intraspousal conflicts as well as those conflicts which involve people and situations beyond the marital dyad.

Using insights from sociological and psychological literature, Nye proposed a normative definition for the therapeutic role which included four prescriptions, 1) listens to the problem, 2) sympathizes, 3) gives reassurance and affection, and 4) offers help in solving the problem. There were also two proscriptions for therapeutic role behavior, 1) reacts with criticism of the person confiding the problem, and 2) discloses confidences to third parties, (Nye, 1976, pg. 18). Wargin-Klassen (1982) attempted to replicate Nye's study in order to expand the operational definition of the therapeutic role. She had found Nye's study limited because it did not test for the reluctance or willingness of spouses to initiate a behavior related to the therapeutic role. She added a direct observational element to her methodology by interviewing several couples. Her study confirmed Nye's basic findings and added some helpful additions. Wargin-Klassen found that some additional prescriptive behaviors included: asking for and

offering suggestions, verbalizing the others feelings, explaining or defining the problem and giving sympathy. Two added proscriptions included; imposing ones own solution on the other, and withdrawing or acting indifferent.

The Nye study used a sample of parents of third grade children. These couples named the therapeutic role as the most important role in marriage for them at that particular time in their family life. This author believes that such a high priority for the therapeutic role here may be due to the possibility that when children are present a couple is forced to deal with differences in problem solving strategies, personal values, attitudes and parenting styles. This author also wonders if dual career couples would similarly value the therapeutic role (especially when children are at home) due to the need for these families to function smoothly?

Caution must be taken in using the Nye study. The N was small; 179 males and 184 females. The sample was drawn from one county in the state of Washington and therefore broad generalizations are risky.

Nye did find that his particular sample did support his theoretical assumptions underlying the nature of the therapeutic role. Wives in his study were better therapeutic role enactors, as rated by themselves and their husbands. More wives than husbands identified with the role. The author believes that dual career couples are unique in terms of their complexity. The present study will in part examine dual career couples to see if these spouses expect their mates to highly value the

therapeutic role, and to see if there are differences in how single and dual career couples value this role.

Summary

This chapter presented a review of the literature on marital roles. Definitions were given for role, and therapeutic role. Nye's research on the presence of the therapeutic role in marriage was presented and discussed.

CHAPTER IV

REVIEW OF THE LITERATURE ON MARITAL SATISFACTION

Conceptualization of Satisfaction

The concept of marital satisfaction, like the concept of marital roles has lacked precise clarity even though it has been used by many researchers in the field of marital assessment. Lewis and Spanier (1979) have employed "marital quality" as a term to encompass a wide range of words associated with marital life, i.e., satisfaction, happiness, stability, integration and communication. Snyder (1979) prefers the term marital satisfaction because it is the most frequently used term in current research. The use of so many different terms follows decades of attempts to pinpoint and define the concept of marital satisfaction.

Prior to 1960, marital research focused on investigating particular areas or dimensions of marital interaction. Emphasis was on identifying and exploring a range of sociodemographic and psychological variables related to marital satisfaction (Ferguson, 1938; Hamilton, 1929; and Kelly, 1941). These studies soon led to the development of global measures of marital satisfaction and attempts to establish ways of predicting marital success. One such measure came from Locke and Wallace (1959) who developed the 15-Item Locke-Wallace Marital Adjustment Test (MAT) and the 35-Item Marital Prediction Test.

The short version of the Locke-Wallace Marital Adjustment Test (MAT) remains the most frequently used criterion for marital satisfaction according to Snyder (1979). Despite several validation studies, several investigators have found weaknesses in the instrument. Edmunds (1972) indicated that the marital adjustment scales are tainted by the subjects' tendencies to distort the perceptions of their marriages so that they are seen as socially desirable. Kimmel and van der Veen (1974) found the instrument to have a limited factorial structure. Spanier (1972, 1973) criticized the instrument because of the low correlations between husband and wife marital adjustment scores. He suggested that the Locke-Wallace MAT like most other marital measures does not assess the marital relationship itself but rather individual adjustment to marriage.

Since 1960 research has focused less on general indicators of marital satisfaction and more on studies focusing on specific dimensions or areas of marital interaction. Communications has been the area most frequently studied. Studies in communication have centered on various dimensions, including: a) a focus on content versus the process of communications; b) a comparison of task centered discussion versus general affective expressions, and c) differences between self report versus observational measures. Inventories aimed at examining marital communication have been developed by Bienvenu (1970), Kieren and Tallman (1972) and Murphy and Mendelson (1973). Other studies have attempted to identify traits and processes which predict effective communication and conflict resolution behaviors (Olson & Ryder,

1970: Fineberg and Lowman, 1975). Another related area of research has focused on specific areas of marital concern such as family finances, sexual relationships and childrearing practices. Studies in these areas have looked at the effect of the number of children on marital satisfaction (Miller, 1975; and Thornton, 1977). Other studies have concentrated on changes in marital satisfaction across the family life cycle (Burr, 1970; Harry, 1976; and Rollins & Cannon, 1975).

Snyder (1979) believes that several problems exist when attempting to integrate all of the research conducted thus far on marital satisfaction. Conflicting data often presents a problem. Researchers, as pointed out, have used many different measures that have different criteria for assessing marital satisfaction. Snyder sees another problem in that assessment techniques have lacked precise empirical development. Instruments have fallen short of having either adequate controls or thorough reliability and validity verification.

Snyder (1979) has developed an instrument aimed at improving the assessment of marital satisfaction. His Marital Satisfaction Inventory, hereafter known as the MSI, is a multi-dimensional self report measure of marital interaction. Its development involved the construction of a large pool of test items reflecting various aspects of married life. A revision of these items resulted in 280 true-false items divided into 11 non-overlapping scales. Test-retest reliability, internal consistency, and discriminant validity measures were established for each of the MSI scales. The instrument was standardized

through two independent samples of married couples from the general population. Several investigations were done by Snyder to determine the diagnostic and predictive usefulness of the instrument.

The MSI is made-up of one validity scale, one global affective scale, and nine additional scales measuring specific dimensions of marital interaction. The conventionalization scale is a validity measure similar to the L scale of the Minnesota Multiphasic Personality Inventory (MMPI) (Hathaway and McKinley, 1943). The conventionalization (CNV) scale assesses an individuals tendencies to distort the appraisal of his/her marriage in a socially desirable direction. Items reflect denial of minor, commonly reported marital difficulties and the tendency to describe the relationship in an unrealistically positive manner.

The MSI attempts to combine the dual intentions of past research to assess global satisfaction at the same time being able to focus on particular dimensions of marital interaction. It further attempts to avoid earlier problems in test construction by trying to eliminate socially desirable response contamination and by working to provide a careful parametric design with tested reliability and validity.

Snyders' research in using the MSI confirms that measures of communication are the best single predictors of global marital satisfaction. The MSI profile contains two such measures of communication; affective communication (AFC) and problem solving communication (PSC). The affective communication scale assesses

an individual's general dissatisfaction with the amount of affection and understanding expressed by their spouse. The problem solving scale assesses the ineffectiveness of problem solving communication and the inability to resolve disagreements by the couple.

The interest of the present study is to examine factors which contribute to satisfaction in marriage in general and with satisfaction among dual career couples in particular. Since research to date implies that quality communication is positively correlated with marital satisfaction, communication variables will be examined to a greater extent than other variables.

Nye and Snyder, as they have been discussed above, have provided the framework upon which the present study is based. The author is interested in examining the value of the therapeutic role (Nye, 1976) among dual career couples. Because of the complexities of their work and family commitments, the author believes these couples will highly value the therapeutic role. The author anticipates that dual career couples will value the therapeutic role even more highly than single career couples. Nye's Family Role Inventory (FRI) will be used to assess the endorsement by couples of the therapeutic role. Snyder's Marital Satisfaction Inventory (MSI) will be used to assess perceived global marital satisfaction. Since the MSI is designed with several independent scales related to forms of marital interaction, including scales on communication, it will provide additional measures of a couples' communications abilities.

Expected Results

Previous research suggests that valuing the therapeutic role is positively correlated with marital satisfaction. Research and literature in the field also suggests that dual career couples face unique challenges in negotiating a complex lifestyle. The author is particularly interested in which factors contribute to the marital satisfaction of couples in general and of dual career couples in particular. Given these research findings, and this authors speculations, the following hypotheses were constructed.

1. Dual career spouses will rate themselves as valuing the therapeutic role higher than will single career couples.
2. Mutual spousal valuing of the therapeutic role will positively correlate with marital satisfaction among both single and dual career couples.

Summary

A review of literature related to marital satisfaction was presented in this chapter. Snyder's (1976) work on the development of his Marital Satisfaction Inventory was presented in some detail. An attempt was made to articulate some of the possible uses of the MSI, along with the FRI for the present study's focus on dual career marriages. Two proposed hypotheses to be examined in the study were presented.

CHAPTER V

METHOD

This study was an attempt to measure the function of the therapeutic role, defined by Nye, as a correlate of marital satisfaction, defined by Snyder. Two groups of marital couples were selected from which to measure both the therapeutic role and perceived marital satisfaction. One group was comprised of single career couples and the other group was comprised of dual career couples. Both groups of couples had dependent children still living with them at home. The therapeutic role was measured by the Washington Family Role Inventory (Nye and Gecas, 1976). Perceived marital satisfaction was measured by the Marital Satisfaction Inventory (Snyder, 1978). Only two scales were actually used from these instruments in testing the hypotheses; the therapeutic role scale of the FRI and the global distress scale of the MSI. Scores were included from the remaining scales of both instruments in anticipation that they might be useful in furthering an overall understanding of satisfaction in marriage.

Subjects

The Family Role Inventory (FRI) and the Marital Satisfaction Inventory (MSI) were mailed to groups of single and dual career couples who were living in Lorain County, Ohio during 1985. These couples were recruited via telephone contacts from the personnel and membership lists of the Elyria Public School

System, the Sheffield-Sheffield Lake school District, and the following churches located in Elyria, Ohio: Washington Avenue Christian Church, Community Methodist Church, First Congregational Church, and the First United Methodist Church. Copies of the FRI and MSI were mailed to a total of one-hundred-fourty-four couples from among these groups. A pre-selection decision was made to send surveys only to those couples who were either single or dual career couples and who still had dependent children living at home. Dual career couples were further qualified as those where both husband and wife were working 40 or more hours per week outside of the home. Single career couples were defined as those couples where one spouse worked full time outside of the home, and the other spouse worked not more than 20 hours outside of the home. The final sample included 45 single career couples and 49 dual career couples. Several couples who were approached declined to participate because they felt that the questionnaires were too personal in nature. Only couples where both husband and wife participated were included in the analysis of the FRI and the MSI.

The total sample consisted of ninety-four men and ninety-four women. There was a slightly greater range of age in the SC group: range of age for SC wives was 21-51 years; for SC husbands, 27-51 years; for DC wives, 27-48 years; and DC husbands, 27-50 years. Mean ages were as follows: SC wives 35.9 years, SC husbands 37.6 years, DC wives, 35.9 years, and DC husbands 38.7 years. Average length of marriage for the SC group was 13.73 years with a standard deviation of 6.01 and for the DC

group 13.06 years with a standard deviation of 6.22.

Both groups were predominantly white, Protestant, and had postsecondary education. Most of the DC husbands had graduate degrees. All of the DC wives had undergraduate degrees. Most of the SC husbands had undergraduate degrees, as did several of their wives. The DC husbands were employed as engineers, high level managers, teachers, attorneys, psychologists, accountants, corporate executives, or in some other professional field. DC wives were largely teachers, nurses or office managers, with a few engineers, and two corporate vice-presidents. SC husbands were employed in middle management positions, as teachers, mechanics, factory workers, salesmen, insurance underwriters, or in the military. Only seventeen out of forty-five SC wives reported working outside the home. Most SC wives worked as substitute teachers, childcare providers, or secretaries. Couples in the SC group were by majority in their first marriage, had a mean of 2.3 children, and a combined family income of between \$20,000 and \$24,999. SC wives earned a mean income of \$1,000, while SC husbands had a mean income of \$22,500. SC couples worked a combined mean of 28.5 hours per week outside of the home with a median number of hours worked outside the home at 40.0 hours per week. DC couples were also by majority in their first marriages, had a mean of 2.1 children, and a combined family income of \$25,000 or more annually. DC wives earned a mean income of \$13,750, while DC husbands earned a mean of \$25,000, or more. DC couples worked a mean of 41.9 hours per week outside the home with a median of 40.0 hours.

Instruments

The Family Role Inventory (FRI) is an instrument developed by F. Ivan Nye and Viktor Gecas (1976) at Washington State University. Two forms were developed. The first edition contained two questionnaires, one for the wife and a different one for the husband. This edition contained information on tasks within roles, strategies on child socialization, items on recreational behavior, and information on role properities.

The second edition included three additional sections: personality items, occupations deemed appropriate for one or the other sex, and a list of different types of marital role sharing.

The edition used in this study was sent to the author by Margreta Klassen-Wargin. Klassen-Wargin (1982) used the FRI in an examination of the therapeutic and sexual roles in high quality marriages. The inventory consisted of 29 items. The list of personality items and occupations were discarded. Thirteen additional demographic questions were included. Test-retest reliability data were unavailable. Nye and Gecas (1976) reported some evidence of reliability on the basis that a theoretical analysis predicting marital satisfaction from role enactment which resulted in a multiple correlation of .60 between measures of role properties and marital satisfaction. Klassen-Wargin (1982) attempted to establish reliability of the FRI by administering a test-retest of the FRI to a group of pastoral counselors and their wives. The N totalled thirty

subjects. Pearson correlation coefficients were calculated at $r = .46$. The range of coefficients for FRI items was .09 to .94, with a median of .55. Validity of the FRI has not been documented. Both Nye and Gecas, and Klassen-Wargin relied on the face validity of the test items.

The reliability of the FRI was tested by a separate sample of adults from Washington Avenue Christian Church of Elyria, Ohio. Surveys were mailed to 55 individuals and 44 of these were returned completed. A second set of surveys was mailed to these individuals five weeks after the return of the first set. Of these 44 individuals, 38 returned their surveys completed. This group comprised the test-retest sample, an N of 38.

The current form of the Marital Satisfaction Inventory (MSI) is the second edition of a form originally designed in 1975 by Douglas K. Snyder. The intent of the design was a statistical approach similar to that of the Minnesota Multi-phasic Personality Inventory (MMPI) (Hathaway and McKinley, 1967). Although the MSI falls short of the precision of the MMPI in the objective assessment of personality, initial studies by Snyder have already supported the usefulness of the MSI in both clinical and research settings.

The edition used in this study contained 280 true-false statements regarding the respondents subjective experience and appraisal of the marital relationship. The final 41 items of the inventory dealt particularly with the presence of children in the home. Such an instrument was well suited for the intentions of the current study. In addition to the validity (convention-

alization) and global distress scales, the remaining scales of the MSI examined: affective communication (AFC), problem solving communication (PSC), time together (TTO), disagreement about finances (FIN), sexual dissatisfaction (SEX), role orientation (ROR), family history of distress (FAM), dissatisfaction with children (DSC), and conflict over childrearing (CCR).

Analyses have been conducted that confirm both the internal consistency and the stability (test-retest reliability) of the individual scales on the MSI. Cronbach's alpha coefficients of internal consistency for individual scales are listed in Table 1. Coefficients ranged from .80 (DSC) to .97 (GDS), with a mean coefficient of .88.

Test-retest reliability coefficients for individual scales are listed in Table 2. Thirty-seven couples from the general population completed the MSI on two specific occasions, six weeks apart. Test-retest coefficients ranged from .84 (AFC), to .94 (FAM), with a mean correlation of .89. The standard error of measurement (SEM) for each scale is also shown in Table 2, and ranged from 2.45 (FAM) to 4.00 (AFC) in T-score units.

Validity of the MSI can be understood by viewing the intercorrelations among the scales or by examining the factor structure of the testing instrument. Intercorrelations among the MSI scales can be seen in Table 3. High degrees of correlation existed among most scales and particularly in the global and affective communication scales.

Table 1
Coefficients of Internal Consistency for the Marital
Satisfaction Inventory

MSI Scale	Alpha
Conventionalization	.91
Global Distress	.97
Affective Communication	.88
Problem Solving Communication	.93
Time Together	.89
Finances	.86
Dissatisfaction with Sex	.90
Role Orientation	.89
Family History of Distress	.85
Dissatisfaction with Children	.80
Conflict over Childrearing	.84

Note. N=493 for DCS and CCR; N=750 for remaining scales

Table 2
Coefficients of Test-Retest Reliability
for the Marital Satisfaction Inventory

MSI Scale	Mean T-Scores		r_{tt}	SEM ^a
	First Test	Second Test		
Conventionalization	49.2 (9.2)	50.7 (10.3)	.89	3.32
Global Distress	48.2 (8.9)	47.8 (9.0)	.92	2.83
Affective Communication	48.2 (9.6)	47.2 (9.9)	.84	4.00
Problem Solving Communication	46.4 (8.7)	45.5 (9.9)	.91	3.00
Time Together	49.4 (9.2)	48.7 (9.2)	.86	3.74
Finance	46.6 (7.9)	46.3 (7.2)	.87	3.61
Dissatisfaction withon Sex	50.5 (9.7)	49.6 (10.3)	.86	3.74
Role Orientation	52.8 (9.6)	52.7 (9.9)	.89	3.32
Family History of Distress	49.5 (10.2)	49.3 (10.6)	.94	2.45
Dissatisfaction with Children	48.7 (9.6)	48.0 (9.9)	.90	3.16
Conflict over Childrearing	46.6 (6.9)	45.8 (7.4)	.87	3.61

Note. Standard deviations are in parentheses. N=74

^a
Standard error of measurement was computed using the test-retest correlation (r_{tt}) and $SD=10$.

Table 3

Correlations Among Marital Satisfaction Inventory Scales

MSI Scale	CNV	GDS	AFC	PSC	TTO	FIN	SEX	ROR	FAM	DSC	CCR
Conventionalization (CNV)	-										
Global Distress (GDS)	-.68										
Affective (AFC) Communication	-.65	.81	-								
Problem Solving Communication (PSC)	-.65	.78	.79	-							
Time Together (TTO)	-.57	.76	.77	.69	-						
Finances (FIN)	-.34	.52	.50	.54	.48	-					
Dissatisfaction with Sex (SEX)	-.47	.54	.54	.49	.49	.39	-				
Role (ROR) Orientation	-.21	.10	.06	-.01	-.02	-.07	.03	-			
Family History of Distress (FAM)	-.25	.27	.23	.22	.22	.15	.21	.15	-		
Dissatisfaction with Children (DSC)	-.28	.31	.34	.32	.26	.24	.23	.09	.30	-	
Conflict over Childrearing (CCR)	-.40	.52	.51	.52	.43	.43	.27	.06	.19	.51	-

Note. N=544 for DSC and CCR; N=810 for remaining scales.

The interrelationships of scales can be seen even more by the results of the factor analysis as shown in Table 4. Three scales comprising a communication triad (AFC, PSC, and TTO) showed the strongest factor loadings. Smaller, but still significant factors were found for measures which dealt with specific areas of marital concern (FIN, SEX, and CCR). The second factor showed the relationship between two child related scales (CCR and DSC). The third factor showed unsatisfactory relationships between parents and their children, both within the current family and in one's family of origin (FAM and DSC). The fourth factor was almost entirely related to role orientation (ROR).

Snyder further established the validity of the MSI in several studies. One study confirmed the ability of the MSI to discriminate between couples in marital therapy and non-distressed couples from the general population. Snyder (1979) gave the MSI to 30 couples in marital therapy. Later analyses showed that couples in therapy differed significantly from matched controls on each of the 11 scales, with nine scales discriminating at the $p < .001$ level.

A second study (Snyder and Wrobel, 1981) used MSI profiles from 12 couples preparing to terminate their marriages. Overall, couples filing for divorce produced MSI profiles similar to those entering marital therapy.

In a study on wife abuse, Snyder, Fructman, and Sheer (1981) collected data from 66 women who sought shelter from their physically abusive husbands in a local women's shelter. The mean profile for these women was consistently 5 to 10 T-points higher

TABLE 4

Rotated Factor Structure of the Marital Satisfaction Inventory

MSI Scale	Factors				2 h
	I	II	III	IV	
Conventionalization	-.69			-.28	.60
Global Distress	.86				.83
Affective Communication	.87				.83
Problem Solving Communication	.85				.80
Time Together	.80				.69
Finances	.53				.38
Dissatisfaction with Sex	.60				.41
Role Orientation				.62	.41
Family History of Distress			.50		.31
Dissatisfaction with Children		.47	.46		.46
Conflict over Childrearing	.35	.83			.82
Percentage of Common Variance	I 76.4	II 11.1	III 8.9	IV 3.6	

Note. N=544 (430 subjects from the standardization sample and 114 subjects from the marital therapy sample).

than for women entering marital therapy, along measures of GDS, FIN, CCR, AFC, PSC, and TTO, indicating greater reported distress for abused women as compared with women entering marital therapy. In comparison with women entering marital therapy, abused women showed equal amounts of sexual distress (SEX), dissatisfaction with children (DSC), and history of family problems (FAM). Within the wife abuse sample, little variance was found among individual profiles.

Procedure

Every couple in the main testing group was mailed a packet of materials which included: a letter explaining the procedures to be followed in completing the questionnaires (see Appendix A), an informed consent statement (see Appendix B), two copies of the Family Role Inventory (see Appendix C), two scoring sheets and a copy of the Marital Satisfaction Inventory (see Appendix D), and stamped envelopes for returning both the informed consent statement and the testing materials.

Two follow-up solicitations were conducted to retrieve questionnaires. Postcard reminders were sent three weeks after the original mailing and phone calls were made to the entire sample two weeks after that. Data were collected over a seven month period from January to July, 1985.

When all the data had been collected, they were coded and entered into the Burroughs 6800 series computer at John Carroll University in Cleveland Heights, Ohio and analyzed with the Statistical Program for the Social Sciences (SPSS).

CHAPTER VI

RESULTS

The results of this study will be reported under four subheadings: test-retest reliability, measurement of the therapeutic role, examination of marital satisfaction and examination of the MSI scales.

Test-Retest Reliability

Test-retest reliability correlations for the FRI were run on the Minitab computer program. To prepare the data for analysis, all scores in a particular scale were added together to get a total score for that scale. This was done for each scale on the FRI. A problem was discovered in trying to score certain items on the FRI. For several items, a low score for one item in a scale meant the same thing as a high score for another item in the same scale. To correct this problem, scores were inverted for thirteen items, low to high, to compensate for inconsistencies in the questionnaire construction. Pearson correlation coefficients were calculated for each of the seven scales on the FRI. Since not every subject answered every question, an overall test-retest correlation was not computed. This would have resulted in a very low N for the sample since only sixteen subjects answered all the questions related to the childrearing scale. The range of coefficients for the FRI scales was .51 (Provider role, N=34) to .85 (Housekeeper role, N=35). The Therapeutic role was

calculated at, $r=.79$, ($N=31$). The correlations for the remaining scales were calculated at: .82 for the Childcare role, ($N=31$), .75 for the Recreation role, ($N=38$), .81 for the Kinship role, ($N=34$) and .79 for the Childrearing role, ($N=16$). It is important to remember that the N was small on the reliability test, averaging a total of thirty-three subjects, if the N for the Childrearing scale is omitted. A smaller N reduces the power available for correlation coefficients.

Measurement of the Therapeutic Role

Hypothesis number 1 states that dual career couples will value the therapeutic role more highly than will single career couples, as measured by the FRI. T-tests were calculated for differences between single and dual career couples on the therapeutic role. No significant differences were found between single and dual career groups. Individuals in single career marriages scored nearly the same ($\bar{M}=35.67$), as did individuals in dual career marriages ($\bar{M}=35.18$), $t(168) = -.086$, n.s. The N for the T-test (170) is smaller than the total N for the sample (188) to account for eighteen cases of missing data. The results suggested that Hypothesis 1, stating that dual career couples will value the therapeutic role more highly than will single career couples, was rejected.

Examination of Marital Satisfaction

Hypothesis number 2 states that mutual spousal valuing of the therapeutic role will positively correlate with marital satisfaction among both single and dual career spouses. Marital satisfaction was first measured for the entire sample of couples in the study. A Pearson correlation coefficient was calculated comparing the scores from the global distress scale of the MSI with scores from the therapeutic role scale of the FRI for the entire sample, (N=188). The Pearson correlation coefficient was $r = -.46$ suggesting that there was a negative correlation between scores on the therapeutic role scale of the FRI and scores on the global distress scale of the MSI. This meant that a higher score on the therapeutic role (valuing the role) related to a low score (low distress) on the global distress scale. This indicated that there was a significant negative relationship between these two variables.

A further test was done to examine the differences between single and dual career groups. T-tests were first calculated for differences between single and dual career couples on the global distress scale of the MSI. No significant differences were found. On the global distress scale of the MSI, individuals in single career marriages did not score significantly different ($M = 46.58$) than individuals in dual career marriages ($M = 47.44$), $t(186) = 0.76$, n.s. Pearson correlation

Pearson correlation coefficients were then calculated between scores on the therapeutic role of the FRI and scores on

the global distress scale of the MSI by career group. The Pearson correlation coefficient for single career couples was, $r = -.39$, while the correlation coefficient for dual career couples was, $r = -.51$. The results suggest that both career groups report a negative correlation between scores of the therapeutic role scale of the FRI and scores on the global distress scale of the MSI. A higher negative correlation existed, however, for dual career couples, suggesting that dual career couples believed there to be a stronger relationship between these two variables than was true for single career couples.

Examination of the MSI Scales

The data obtained from the MSI were examined in some detail to determine additional information helpful to the present study's focus on satisfaction in marriage. T-test scores were calculated to examine differences between single and dual career marital groups on all of the scales of the MSI (see Table 5). Significant differences were found for two of the scales. On the Role Orientation (ROR) scale of the MSI, individuals in single career marriages scored significantly lower ($M = 44.6$) than did individuals in dual career marriages ($M = 52.4$), $t(186) = 5.94$, $p < .01$. Low scores (below 45T) on the ROR scale are indicative, according to Snyder, of couples reporting a more traditional orientation toward marital and parental roles. Snyder found that men in this scoring range were unlikely to share in housework or childrearing responsibilities, while women invested themselves

Table 5

T-Test Scores for Differences between Single and Dual career
Couples on the Marital Satisfaction Inventory Scales

MSI Scale	Dual Career/1 Single Career/2	Mean	Standard Deviation	t Value	2-tail Prob- ability
Convention- alization	1	50.2	9.9	0.20	0.8
	2	49.9	9.8		
Global Distress	1	47.4	8.4	0.76	0.4
	2	46.6	7.0		
Affective Communication	1	49.3	10.8	0.26	0.8
	2	48.8	10.4		
Problem Solving Communication	1	49.1	10.8	0.12	0.9
	2	48.9	9.9		
Time Together	1	50.0	9.6	-1.02	0.3
	2	51.4	9.6		
Finances	1	48.8	9.3	1.19	0.2
	2	47.1	9.2		
Dissatisfaction with Sex	1	51.2	9.5	1.13	0.3
	2	49.7	9.4		
Role Orientation	1	52.4	9.3	5.94	0.00**
	2	44.5	8.7		
Family History of Distress	1	48.1	9.6	1.08	0.3
	2	46.6	10.0		
Dissatisfaction with Children	1	50.2	9.9	2.12	0.03*
	2	47.4	7.2		
Conflict over Childrearing	1	49.6	10.9	1.47	0.1
	2	47.6	7.3		

Note. N=188; ** significant at $p < .001$

* significant at $p < .05$

fully in their roles as wife and mother at home. Moderate scores on the ROR (45-55T) reflect, according to Snyder, greater flexibility in sharing traditional roles. He found that women in this range were likely to favor greater opportunities for themselves outside of the home, while men were more likely to share decisions and family duties with their wives. It should be noted that scores on the ROR reflect role attitudes rather than actual role behaviors.

The second significant difference was reported on the Dissatisfaction with Children scale (DSC). Individuals in single career marriages scored significantly lower ($M=47.4$) than individuals in dual career marriages ($M=50.2$), $t(186)=2.12$, $p<.05$. This meant that single career couples were reporting less dissatisfaction with children than were dual career couples.

Summary

Results from the statistical analysis of the FRI and the MSI were presented in this chapter. Test-retest reliability data were presented. Data were discussed for the measurement of the therapeutic role, the examination of marital satisfaction in the sample, and additional information gathered from the various scales of the MSI. Acceptance and rejection of the hypotheses were given. Hypothesis 1 was rejected. Hypothesis 2 was accepted as supported by the data, with a cautionary note that the relationship between the variables was of moderate strength. The data suggested that these two marital groups were more alike

than they were different. One significant difference was that single career couples preferred more traditional sex role orientation than did dual career couples, as evidenced from the ROR scale of the MSI. The couples in both groups tended to report high satisfaction in their marriages in general, with some evidence that dual career couples were somewhat more dissatisfied with their children than single career couples.

CHAPTER VII

PSYCHOLOGICAL AND THEOLOGICAL DISCUSSION

The results of the study will be discussed psychologically and theologically. The psychological section will address aspects of the sample, the ability of the FRI to measure the therapeutic role, the relationship between the therapeutic role and marital satisfaction and the significance of the ROR scale in relation to marital satisfaction. The theological section will include a historical-theological survey of marriage in the Judeo-Christian tradition followed by an application of H. Richard Niebuhr's theology of responsibility to the study of marital satisfaction.

PSYCHOLOGICAL REFLECTIONS

Dual career couples in the study seemed to resemble those that have been described in the literature. Fogarty, Rapoport and Rapoport (1971) speak of DC couples as having vocations which are continuous in nature, require extensive preparation, and which offer continuity of employment. DC husbands and wives in the study were highly educated and employed in careers demanding specialized training and which seemed to offer long term continuity of employment. The fact that every DC wife in the sample had an undergraduate degree and was working full time outside of the home suggests a serious commitment on their part

to careers.

Educational and economic stereotypes evident in the general population were also found for DC couples in the study. DC husbands were better educated than their wives and were employed in a much wider range of professions. DC wives worked in fairly traditional female professions as nurses or teachers. Income disparity between DC spouses was great with DC husbands earning on the average twice as much as their wives. The data tended to support the trend nationally that when women work outside of the home they work in lower status jobs and for lower pay than do men.

Dual career couples in the study had slightly smaller families, averaging 2.1 children, as compared to the 2.3 children for SC couples. The fact that DC families were smaller may reflect their need to limit the energy demands required to care for children while they were trying to maintain careers.

Single career couples in the study were dramatically different from the DC couples in terms of how many SC wives worked at all outside of the home. Only seventeen out of forty-five SC wives worked outside of the home. This perhaps suggests a commitment by SC couples to prefer traditional sex roles where the wife maintains the home and the husband works in the career.

Measurement of the Therapeutic Role

Results of the study indicated that dual career couples (M=35.18) do not value the therapeutic role more highly than do

single career couples ($M=35.67$). Both groups of couples seem to value the therapeutic role highly. One possibility for these results could be that the FRI may not be sensitive enough to accurately measure the therapeutic role. A more likely possibility relates to the sample and the reason why some couples chose not to participate. Those who declined to participate said that the questionnaires asked for information that was too personal. It is possible that these couples were experiencing greater distress in their marriages than the couples who did participate, hence their reluctance to answer the questions. If this assumption is true, and had these couples participated, they may have responded to valuing the therapeutic role in a very different fashion from the couples in the actual sample. The absence of these couples could explain why the sampled couples reported such high marital satisfaction and valuing of the therapeutic role.

Marital Satisfaction and the Therapeutic Role

Couples in the study reported a negative correlation between the therapeutic role and marital satisfaction ($r=-.46$). This means that the more couples valued the therapeutic role the less distress they reported in their marriages. Stating this in another way, the more couples in the study valued the therapeutic role the more they reported feeling satisfied in their marriages. A further breakdown of this correlation showed that DC couples ($r=-.51$) reported an even stronger relationships between these

variables than did SC couples ($r = -.39$). This implies that the relationship between valuing the therapeutic role and feeling satisfied in marriage is stronger for DC couples than it is for SC couples studied. These results seem contradictory with results reported earlier that DC and SC couples nearly equally value the therapeutic role. If these marital groups equally value the the therapeutic role, why would dual career couples report a greater negative correlation between the therapeutic role and perceived marital satisfaction than single career couples? One possibility is a statistical anomaly which may account for the inconsistency. Another interpretation could be that DC couples may rely upon the therapeutic role and need to be therapeutic in order to feel happily married as compared with the SC couples. SC couples by contrast, may rely upon a different balance of variables including being therapeutic in order for them to feel satisfied. DC couples may not have time to spend casually working through problem solving and may work more intensely to communicate and handle marital and family issues. Both marital groups may think that being therapeutic is very important, but DC couples may need to rely more upon being therapeutic to feel satisfied.

Data from the global distress (GDS) scale of the MSI showed that both SC and DC groups were reporting nearly equally happy marriages, although DC couples (see Table 5) reported consistently higher levels of distress on eight-out-of-nine subscales and on the Global Distress Scale. DC couples may be reporting happy marriages, but the data indicates that they may

experience greater overall distress than SC couples, possibly due to their more complex lifestyle.

The results of the present study are consistent with conclusions drawn by Nye (1976), Snyder (1981) and Klassen-Wargin (1982) in their research. Nye and Klassen-Wargin have stated that valuing the therapeutic role is positively related to marital satisfaction. The results also confirm studies by Snyder who points out that the best predictors of marital satisfaction are favorable affective communication (AFC) and problem solving (PSC) skills. A cursory comparison of Nye's therapeutic role and and Snyder's AFC and PSC scales shows some striking similarities. The therapeutic role is problem-focused. Therapeutic behaviors include, listening to the problems of one's spouse, showing sympathy, affection and reassurance, and offering to help solve the problems. Items on the AFC scale assess the amount of affection and understanding shown between spouses. The PSC scale assesses a couples' general effectiveness at resolving differences. From this comparison it is possible to say that there are two verifications of a "therapeutic" type of marital role supported by Nye's instrument as well as by Snyder's MSI.

The results of the present study and results from previous research point to the value and importance of being therapeutic in marriage. As couples are therapeutic in their marriages, they perceive themselves to be happy and satisfied. These results confirm that there are specific positive factors which contribute to quality marriages.

The ROR Scale and Marital Satisfaction

An examination of the differences between SC and DC groups on the ROR scale of the MSI reveals significant information affecting satisfaction in marriage. DC couples in the study scored in the upper end of the moderate range ($M=52.4$) on the ROR. According to Snyder, scores between 45-55T on the ROR reflect couples who tend to be more unconventional in their sex role orientation. Women are more likely to favor greater opportunities for themselves outside of the home. Husbands are more likely to be willing to share household and childcare duties. Dual career couples would likely score in this range and higher on the ROR scale.

Single career couples in the study scored below 45T on the ROR scale, indicating that they prefer a more traditional orientation toward marital and sexual roles. These types of couples, according to Snyder, are likely to endorse the ideas of male dominated decision making and the male being the primary wage earner. They would also see that the woman's primary role would be that of housekeeper and childrearer. A caution here is that the ROR is a measure of preferred sex roles and not actual role behaviors being performed in life.

Two statements can be made from the above results. The first is that both DC and SC couples are reporting high marital satisfaction. The second is that these groups are also reporting significantly opposing sex role orientations, SC couples being more conventional than DC couples. From this it is possible to conclude that couples who are happy with their own sex role

preference will also see themselves as satisfied in their marriage. Couples need not be either single or dual career to be happy, but instead must be satisfied with their choice to be single or dual career. This interpretation of the results also implies that couples in the study must have carefully communicated with one another (being therapeutic) and agreed upon mutually acceptable sex role preferences. Couples need to find sex roles which fit with their particular needs and values. When couples find the proper fit, they evidently increase their chances of feeling happily married.

The conclusions drawn here suggest several questions which affect how pastors and therapists try to provide care for couples independent of their sex role preference. How do sex roles change through the life cycle? Do couples enter marriage with pre-determined sex role preferences, or are these established through years of negotiation, or a combination of both processes? Does the need for being therapeutic stay the same through the life cycle? How can a pastor or therapist assess a couple's therapeutic role skills and teach them to use these skills to maximize marital satisfaction? These and other questions must be explored as part of developing strategies for helping couples to grow in their relationships.

SUM OF THE PSYCHOLOGICAL REFLECTIONS

This section discussed the importance of the therapeutic role as it relates to marital satisfaction and role preferences. Questions and issues affecting healthy marriages were suggested.

THEOLOGICAL REFLECTIONS

Historically speaking, the Judeo-Christian church has not understood the meaning of marriage from any one particular theological perspective. John Mitman (1980) discusses the ecclesiastical view of marriage from a variety of perspectives. He begins by capsulizing the period of time from Constantine to the Council of Trent, as a period marked by ill-founded suppositions and inconsistent teachings from scripture. The teachings of the church starting with Constantine, he says (p. 2), were based upon scriptural messages which focused on the exclusivity and permanence of marriage. The quotations of Jesus in Mark 10:1-12 and of St. Paul in I Corinthians 7: 10,11 were used as arguments by the church against divorce. The concept of exclusivity referred to the Church's wish that spouses remain faithful to one another and avoid extramarital relationships. The Church's emphasis on permanence was meant to discourage divorce. The Church attempted to take a positive stand regarding marriage by upholding faithfulness and permanence.

Mitman doubts that the Church's views on marriage were followed by the general populace. He believes (p. 3) that society in that day was largely secular and not prone to follow or obey the Church. Many couples lived together without having any awareness of the church's teachings on marriage or any formal recognition of being married by the church. As time passed and couples who lived together began to have children, the church was forced to recognize that these couples were married. Recognizing

that couples were married after they had begun families was the pattern of the church until the early thirteenth century when the Council of Trent finally established the sacramental character of marriage. Even then, Mitman says, the idea of a wedding mass was something reserved only for the very rich.

As the church attempted to use the Bible to support its views on marriage, Mitman (p.3) claims that it had to contend with serious inconsistencies related to teachings on exclusivity and permanence. Old Testament accounts did not support these norms. Jacob had four wives. Esau had at least five wives, while Abraham had two wives and an unknown number of concubines.

In addition to these problems and inconsistencies, Mitman (p.5) adds the caution that certain biblical texts regarding marriage are suspect in terms of their authenticity. Modern Form Criticism has attacked particularly those passages in which Jesus addresses his disciples in private. Mitman asserts that these passages may have been added by later editors who were more interested in clarifying what they thought Jesus really meant to say about marriage.

Mitman (pp.5-7) continues his critique with comments on various Pauline writings. He believes that Paul's admonitions, especially in Ephesians 5:22-23, are problematic and may not offer any clarity about exclusivity and permanence. He first notes that Paul's credentials as a domestic relations expert are nowhere documented in history. Second, he believes that Paul's words must be taken within the context of his expectations of the imminent second coming of Christ. Paul's charge that wives be

subject to their husbands may have been meant as the most orderly way of living until the eschaton. In the end, Mitman sees that Paul's contribution in I Corinthians 13 affirms for Mitman the gospels' intention of men and women treating each other with love and proper respect. Here Paul underscores the need for right relationships both inside and outside of marriage.

The development of the concepts of exclusivity and permanence can be viewed either positively or negatively, nonetheless, they have been two important guiding principles for the Christian meaning of marriage. While these concepts address the wish that partners be faithful and that marriages endure, neither concept offers real help in defining Christian marriage. This author accepts Mitman's (p.10) definition of marriage as a union between a man and a woman which begins at the altar and in which both parties intend to maintain a faithful, growing relationship, not only with one another but with the gathered body of Christ. This definition has certain strengths. It affirms the need for faithfulness and permanence, but it goes well beyond these features to emphasize both the spiritual and nurturing character of Christian marriage. Christian marriages should be God-centered, growth-promoting, community-oriented relationships.

In addition to these concepts, several theological metaphors for marriage have emerged over time which have been used by the Judeo-Christian church to further understand and communicate a christian meaning of marriage. Some of these metaphors include viewing marriage as a sacrament, vocation,

covenant and response. These metaphors do not replace the Church's emphasis on exclusivity and permanence, but are meant as additional ways of understanding Christian marriage.

The use of theological metaphors is an indispensable aspect of Christian study. Metaphorical theology provides a means by which we can understand God's intention for our lives. Sallie McFague (1982,p.15) writes that metaphorical thinking means being able to discern the link which connects two dissimilar ideas, events or objects, one of which is better-known than the other, and using the better-known one as a way of speaking about the lesser-known. For instance, McFague (p.14) sees that the parables of Jesus are metaphors which speak indirectly of the Kingdom of God. Each parable has something to say about the Kingdom. This is their common link.

Marriage can be understood metaphorically. Sacrament, vocation, covenant and response have something special to say about the meaning of marriage beyond what can be easily communicated in direct speech. According to McFague, metaphorical theology stresses that no one metaphor contains the full truth, each metaphor contributes something valuable toward our understanding. In this chapter, no one metaphor of marriage is meant to supersede another. While there may be strengths and weaknesses in each metaphor, taken together they can enrich our understanding of marriage.

Sacramental Marriage

The development of the sacramental system has taken place

over the whole of Christian history. Discussion about it continues today among ecumenical groups and within every branch of the Judeo-Christian church. For purposes of discussion, a sacrament will be defined as a sacred sign of worship by which people come into intimate personal contact with Christ and receive his grace (Wilhelm, 1981). Various denominations believe there to be a different number of sacraments which should be observed. Protestantism, except for Quakers and Unitarian-Universalists, believe in two sacraments, baptism and holy communion. The Roman Catholic Church lists seven sacraments. The Episcopal church splits the same seven into two groups. The Great Sacraments include holy baptism and holy Eucharist, and then the other sacramental rites including confirmation, ordination, holy matrimony, reconciliation of a penitent and unction (The Book of Common Prayer, 1977).

The history of the sacramental character of marriage is as complex as the variety of beliefs concerning the number of sacraments which should be observed. No attempt will be made in this chapter to fully review each change that has taken place in its conceptual development. Other authors have completed exhaustive reviews of this history (Bailey, 1959; and Dominian, 1967). The attempt in this chapter will be to extract and highlight certain major developments in the sacramental understanding of marriage.

St. Augustine is described (Bailey, 1959) as believing there to be a powerful symbolic association between the marital bond and the "marriage" between Christ and the church. In this

sense, marriage not only was a sacrament but also was like the sacramental relationship between Christ and the Church. Once the nuptial bond was made, Augustine believed it could not be severed without destroying the supernatural union between the individuals and Christ. This sacramental view of marriage was used by Augustine and adopted by the church as a convincing deterrent for divorce. Couples who considered divorce risked literally falling out of spiritual grace.

Peter Lombard and his contemporary Hugh of Saint Victor differed with St. Augustine. Their views predominated in the church following the decline of Augustines influence and up until the Reformation (Bailey, 1959). These men held that Christian marriage was established by the free consent of the individuals to be married. For Lombard and Hugh, the primary outward and visible sign of the sacrament was the couples' agreement to become married. The secondary sign of the sacrament was the more inward, private act of coitus. Marriage became known as the "double" sacrament. These views of marriage have stirred debate since their inception.

Two questions have been debated over time. The first is whether the outward and visible sign of the sacrament is the mutual intent to become married or the fulfillment of the intent when nuptial vows are exchanged? The second question is like the first and pertains to identifying the "sacramental moment", that moment when grace is given by Christ. Is the sacramental moment the moment of consent, the nuptial blessing, or the act of coitus? These questions remain unresolved to this day.

Out of the Reformation came the thinking of Martin Luther. According to Bailey, Luther believed there to be no biblical foundation for viewing marriage as a sacrament, for nowhere in scripture does it say that people shall receive the grace of God by exchanging marriage vows or by consummating marriage in the act of coitus.

Mitman (1980,p.14) proposes a reconciling way of viewing marriage as a sacrament. Instead of focusing on the various events which solemnize marriage, he would focus on the marital relationship itself as being the channel through which God's grace can be experienced. The marriage relationship presents a living context within which the love of God can be experienced. No single act of marriage guarantees that grace is present at all. As couples are open and responding to one another and to God, then grace has the possibility of being experienced.

Mitman leads us in the right direction in discussing marriage as sacramental, but we must go further. Though marriage is a sacrament in some Christian traditions, it can be viewed through the metaphor of sacrament in all Christian traditions. Marriage is more than a single act. We can speak of the sacramental nature of marriage, which is recognize that God is present in the very midst of the relationship between husband and wife. There is no need for a priest or any human agent to convey God's grace upon a couple. There also can be no single act which represents God coming into the life of a couple. God is present and at work in all aspects of the marital relationship, so the whole of the relationship is like a sacrament. The couple is

called upon to be in touch with the living presence of the Holy God.

Couples must recognize that the grace of marriage is free and God-given. The married partners receive grace from God and participate in marriage, but the grace itself is a gift from God which transcends their own conscious experience of it. This means that grace is mediated in the relationship, and the couple has the hope that God will always be present and will grant grace and strength during times of joy as well as times of frustration.

Practically speaking, a couple should always be looking for God's presence and asking, "How is God active and alive in our married life at this moment?" For dual career couples this means that each person must look at his/her career as an opportunity from God to find meaning, fulfillment and the chance to grow and develop individual potential. A couple's sexual life together can be seen sacramentally as a gift from God to be cherished, nurtured and enjoyed. Sexual intimacy can be a unique experience of closeness between spouses and an acknowledgement by them of the wonder and beauty of God's creation. Viewing marriage sacramentally also involves spouses needing to accept individual differences. Each person in marriage is a different human being. The task of accepting one another asks that each person be gracious and compassionate in viewing differences. Differences can provide unity, stability and excitement in a marriage.

The sacramental nature of marriage would finally call each spouse to view his/her mate from a holy perspective. God's spirit lives in each person, so spouses must see one another as

holy gifts from God to be honored, respected and cherished. God's presence in marriage is confirmed when spouses affirm the goodness of each other, encourage each others' growth, or confront each other in the spirit of love.

Vocational Marriage

Mitman (1980) proposes his own metaphor that marriage be viewed spiritually in terms of vocation. He criticizes the ecclesiastical limiting of vocation as applying only to those persons who are called into ordained ministry. Why should the church, he says, speak of the vocational nature of a clergy person and not speak of the vocational nature of a married couple, or a carpenter, or an auto mechanic or nurse?

Marriage is a vocation, and it is also like the vocation of ordained ministry if we view it metaphorically. Determining the vocational nature of marriage, according to Mitman, parallels the process of recognizing a "call" to enter ministry. The person called into ministry responds to God by offering his/her life in service to God and the church. A call, Mitman (p.16) believes, begins with knowledge of self and of God and proceeds upon this knowledge to make an offering of one's life to God. The vocational nature of marriage would develop in a similar fashion. Couples begin with knowledge of themselves and of God. Given this knowledge, the task that a couple faces is determining how they can make an offering of their marriage relationship to God.

Viewing marriage vocationally means that spouses must be committed to personal and couple growth. Each person should

strive to develop his/her potential. This means growing physically by staying healthy. It means growing intellectually by reading and interacting with others. It means growing spiritually through prayer, meditation and worship. It also means growing socially by helping and serving others. As individuals are committed to growth, each spouse is able to stay fresh and alive for the marriage.

Not only must each spouse grow individually, vocational marriages are ones where the couple grows in their sense of being a couple. This means that intimacy and knowledge of one another is never taken for granted and is never fully achieved during the course of marriage. Spouses should continue to learn new things about one another and be surprised by their discoveries. Couples can grow together through marriage enrichment experiences, through mutual involvement in community service projects and in other ways, some of which will be discussed in the next chapter.

When viewed vocationally, this author believes that the responsibility for the growth of marriage does not rest solely with the couple, but rests within the larger Christian community. Just as an individual called to ministry is nurtured in that call by the spiritual community, so must couples be nurtured by the same community as they seek to develop their marriage vocationally. Practically, this means that the church needs to provide quality pre-marital counseling and marriage enrichment experiences as well as marital therapy for couples so as to support their growth and development.

Covenantal Marriage

In recent years, secular authors have written a great deal on the metaphor of marriage as contract (Bernard, 1973; George and Nena O'Neil, 1972; and Sager, 1976). These authors suggest that every couple, married or not, have an agreement or contract that spells out the manner by which the partners intend to live together. Such contracts outline carefully all agreements and obligations for handling finances, doing household chores, as well as specifying the period of time that the contract is in effect and the rules to be followed in renegotiating any changes desired as needs and circumstances dictate. Marriage contracts are written to account for the needs, personality and values of each individual. Contracts may or may not include a clause related to exclusivity and permanence.

Marriage contracting can be a helpful tool if used to give a couple an intentional way of organizing certain aspects of married living. How a couple decides who will do housework, cook, care for children or pay the bills can be discussed and even put into writing so that commitments are fair and clear. This method can help not only to organize family life, it can also help to avoid misunderstandings and making assumptions about who will do what. Contracting can also serve to show spouses that marriage is a giving and a sharing relationship. Clinebell (1977) has many excellent suggestions for utilizing contracting in marriage.

The theological corollary for contracting is to speak of marriage covenantally. The metaphor of covenant has deep roots

in Judeo-Christian tradition. The Old Testament prophets spoke of the holy covenantal relationship between God and God's people (Eichrodt, 1967; and Anderson, 1975). The covenantal relationship was initiated and established by God. The essence of the relationship is understood in terms of promise and faithfulness. God promised to be faithful to Israel, and Israel promised to be obedient to God.

The Israelites modeled life among themselves after God's covenant with the nation. This meant that life between persons was marked by promise making and promise keeping. It further meant that the destiny or fate of one person was intimately tied to the rest of the community. Individuals were not islands unto themselves. Whatever happened to one person was felt by all. Caring for persons was not simply a family expectation but a community expectation.

This understanding of covenantal relationships has several applications for our discussion of marriage. Covenantal marriages are to be marked by the ongoing process of promise making and promise keeping. Covenantal marriages are ones where pledges are made between partners who promise ongoing faithfulness to their relationship and a commitment to nurture themselves and one another. Clinebell (1977) emphasizes that in covenantal marriages, one not only considers one's own values, priorities, needs and dreams, but also the values, priorities, needs and dreams of one's partner. Nelson (1978) adds that partners in a covenantal marriage pledge their relationship to be an arena where the healing and humanizing love of God is

experienced, and where the partners grows in their capacity for communion with others and with God. Covenantal marriages then, focus on the relationship with one another that is possible through the relationship with God.

Covenantal marriages are marked by more than making and keeping promises. The ancient Israelites recognized that as a covenantal people, they were a people bound together to be heirs of God's promises and God's actions. Together, they were people delivered by God. The emphasis was not on one-to-one covenanting, but on the relationship of each individual and family to the whole people and to God. For marriages to be truly covenantal in nature, spouses must not only relate to one another but must see their relationship within the greater context of family, neighborhood, church, community and world. How a single couple chooses to live its life will affect others around them. Their lifestyle is also an expression of their ultimate relationship with God. Couples need to be related to the world in terms of their commitment and activity.

Dual career spouses are hopefully living out covenantal marriages. If both persons in the relationship are committed to working in careers, then hopefully the spouses have promised to support one another in pursuing those careers. Hopefully, dual career spouses have also pledged to support one another in the mutual desire to have children or not to have them.

It would be interesting to know how this covenantal process takes place among dual career couples. Do dual career spouses enter marriage with a clear understanding that they want to work

in careers? Do these spouses enter marriage with a clear understanding of the nature of the promises they are making to one another? Do spouses enter marriage not knowing and discover along the way what it means for them to be dual career? Perhaps there is a combination of both of these elements in the process.

Regardless of the process, viewing marriage covenantally means that the destiny or fate of one person involves and affects the other. If a promotion is offered to one spouse it affects the other, especially if the promotion demands relocating. In such cases, dual career spouses must struggle with their promises to support one another so that a satisfying solution for both can be achieved.

Responsive Marriage

The Judeo-Christian tradition contains several concepts and metaphors, described in this chapter, which enrich and strengthen our understanding of Christian marriage. The language, and metaphors discussed were all attempts by the church to provide a consistent, coherent and easily transmitted theology of marriage. We can say that marriage is a little like this and a little like the other, but not completely like any one thing at all. This is true to the task of metaphorical theology, for McFague (p.25) reminds us that no metaphor contains the one and only way of understanding a subject. Each metaphor contains within it a certain tension. Marriage is sacramental, but it is not only sacramental. Marriage is covenantal, but it is not only covenantal. As we struggle to develop a theology of marriage we

are left with a sense of mystery about its meaning. In an attempt to further broaden and enrich our understanding of the meaning of marriage, a new metaphor must be considered, the metaphor of the responsive marriage.

H. Richard Niebuhr (1963) appeals to the metaphor of responsibility in discussion of Christian ethics and moral living. He does not specifically discuss the marriage relationship in this writing; however, this author believes that responsibility is a theologically rich metaphor when applied to marriage. The author will attempt to present and interpret Niebuhr's metaphor of the responsible self and then apply this understanding to the present study on dual career couples. In the following discussion, the term responsibility does not refer to a sense of duty or obligation in relationships, but to our being responding individuals within the context of relationships. We are also more than responders in relationships, we are initiators as well. The idea of being responding individuals in marriage entails our initiating contact as well as responding to the actions of our partner upon us. A responsive marriage is one in which spouses learn how to appropriately respond to one another.

Niebuhr (p.44) begins his discussion of the moral life with his belief that men and women exist and have their being in God. God's relation to people is not qualified by our acceptance or rejection of God. He also believes that God's relationship with us is historical in that God acts in history to be made known to us. While God's relationship to us is not dependent on our

acceptance or rejection, the relationship becomes complete when we respond back to God through faith and moral living. Niebuhr believes that at all levels of human life this characteristic of responsiveness persists. We perceive and interpret the actions of others upon us, and we respond back.

Niebuhr (pp.48-68) arrives at his idea of responsibility through an analysis of the human quest for self-understanding. He believes that people have long had the need to find symbols and concepts which explain the nature of human existence and human behavior. He discusses what he believes are three such basic understandings of humankind. They include, in his language, man-the-maker, man-the-citizen, and man-the-responder.

Person as Maker

Person as maker, according to Niebuhr (pp.48-51), is the image we have of ourselves as worker and builder. Perhaps this image gives us a way of identifying with God as creator. Niebuhr believes that as maker, humans are purposive beings, and strive toward some desired end or the achievement of some ultimate good. The image of person as maker has for Niebuhr some serious implications for understanding moral and ethical behavior. People are free to choose a variety of ends for which to strive. Whether the end goal or good we seek is for ourselves, our community or for society at large can mean the difference between self-centered living or concern for self and others. We face also the human dilemma of knowing if the ends we desire are more important than the means we use to achieve them. This author believes that when we understand our human existence simply from

the view of "maker" we risk at least two consequences. First, we risk becoming performance oriented and may value our own worth depending upon how much we do and how well we do it. The second consequence is that we may become enamored with our power to create and lose sight of the fact that we are but creature, not Creator. Everything we can do is given to us by God.

Person as maker is also a positive metaphor for moral living for without it, we would lack the motivation to be artisans, architects, doctors, engineers or ministers. Properly viewed, we are makers in partnership with God. We use our gifts and abilities to fashion the world which God has entrusted to us to care for as stewards.

Person as Citizen

Taken by itself, the metaphor of person as maker is incomplete. It provides us with only a one dimensional view of who we are as moral beings. Niebuhr (pp.51-54) broadens our self-understanding through the image of person as citizen. In this image, he believes we seek to live out our moral lives in accordance with laws, mores, codes, creeds and other social, legal or religious sanctions. Such rules help us to order and govern our lives, and without them life would be anarchy. The pitfall of viewing ourselves as citizen is that people can obey or disobey rules and make them favor certain people and discriminate against others. Niebuhr believes that we must function not only with external regulations, but also with internal consent and self-regulation. He also cautions that we must not quest only after laws of nature, but more importantly,

we must seek to live under the will of the universal God who alone can help temper our human urge to be free and ungoverned.

Person as Responder

Viewing ourselves as makers and citizens broadens our self-understanding, but still leaves us with a two dimensional view. Niebuhr (p.55) discusses the drawbacks of these two views. He comments that those who only think of person as maker subordinate the value of laws to the achievement of ends. Right living then, he says, becomes defined in reference to what is gained. Rules become only a means to an end. Laws must justify themselves by the contribution they make toward the achievement of desired ends. By contrast, those who only think of person as citizen subordinate what is good to what is right. Only "right" life is good, and right life can be defined by any lawmaker.

Niebuhr (pp.56-65) suggests that a third metaphor, person as responder is necessary and important in providing a fuller view and understanding of ourselves as moral beings. What is implicit in Niebuhr's metaphor of responsibility is the image of person as answerer, or person engaged in dialogue. Examples of responding include answering questions addressed to us, defending ourselves, or replying to requests. In a very basic sense, Niebuhr believes that all of our actions are characterized by responsiveness. We act in reaction to actions made upon us. We understand ourselves by our responses and the responses of others toward us.

Recalling that the objective of person as maker is a desired end and the objective of person as citizen is doing what

is proper and right, the objective of person as responder is determining the fitting response. Moral living is the ongoing process of discovering the fitting action, the one that fits into the total pattern of interactions between persons. When the fitting action is discovered, it will be measured by what seems fair and just to those involved. Niebuhr believes that our lives are actually guided less by rules of law or by goal-directedness and more by our anticipation that our fitting responses will bring about what we hope for and expect. Niebuhr (p.105) uses an illustration from life to explain his view. We manage our food resources (at least we should do this) in response to the supply and demand of these resources. We manage our food growth based on the effects of nature, the growth of world population or the accumulation of surpluses. We attempt to do what is fitting with our resources in anticipation of future scarcity or abundance. In terms of moral behavior our responses can be more fitting in the sense that they fit into the whole rational, emotional and religious processes of our lives more consistently and in continuity with the actions of others in society.

Niebuhr then, believes that the fullest view we can have of ourselves is through the metaphor of person as responder. Responsibility, meaning our ability to respond, takes into account actions made upon us, our understanding of those actions, our responses back, another person's understanding of our actions made upon them and their continued response back to us. Through this interactional process we come to know who we are and how our behavior fits into relationships with others.

The metaphor of response is not meant to replace any of the other theological metaphors for marriage discussed thus far. Niebuhr's response ethic is intimately related to the metaphors of sacrament and covenant. Niebuhr (p.44) reminds us that the starting point of our existence is that we move and have our being in response to God's action upon us. God acts to have a relationship with us through nature, history and most fully through Jesus Christ. We interpret these actions and respond back. Not everyone may see these actions as coming from God, but nonetheless, we interpret them and respond back. Since Niebuhr sees that all action is action that people should respond to within the context of God's action upon us, then all of life is basically sacramental. Every action has the potential of being an action where grace is experienced.

Within Niebuhr's ideas, one can interpret the concept of marriage as sacramental. Marriage is a part of life and exists within the context of God's action upon us. Spouses respond to one another and the couple responds to God, so every action which takes place within marriage is potentially a sacramental act.

Covenantal marriage would also be a compatible concept with Niebuhr. Niebuhr (1943,p.41) understands covenantal relations as the character of all life and religion in ancient Israel. Promise-making and promise-keeping were the elemental factors connecting person to person, and person to God. God made promises to the people and the people made promises back to God. Religious life became an experience of promise-keeping or of keeping faith. Economic, political and family relationships were

similarly, covenantal in nature. The keeping of faith between husbands and wives, parents and children and between kinship tribes was practiced and reinforced throughout Israel.

Responding, as Niebuhr defines it, actually takes place within the context of covenant relationships. Since marriage is covenantal in nature, Niebuhr would encourage spouses to work to respond faithfully to each other as they make and keep promises in marriage.

Covenants in ancient Israel were not always kept, many were broken. Likewise, marriage is often filled with broken promises, distrust and disloyalty. Marriage can also be devoid of the experience of grace as spouses fail to affirm or forgive. Within Niebuhr's ideas, one would affirm married persons to see their marriages as sacred covenants where grace is alive. One would encourage spouses to be faithful in making and keeping promises. One would challenge spouses to build and maintain trust and loyalty in their relationships.

Niebuhr's ideas also suggest that spouses should be responsive persons within the marriage relationship. He is quite intentional in calling each person to be a responsive being in a variety of social contexts. Couples need to be responsive to their children as they assume the role of parents. Couples need to be responsive to neighbors and relatives. Couples need to be responsive and work for fairness and justice in their religious congregations and local communities. On a national and even a global scale, couples can be responsive and be involved in issues like world hunger, world peace and human rights. It would

determine how they will live together sexually, financially, spiritually, intellectually and emotionally. Guided by the metaphor of response, couples can determine what the fitting arrangements are for handling housework, managing two careers, or raising children. When couples work together to discover arrangements that are fitting, fair and just for both persons, they are being responsive and therapeutic partners in marriage.

Responsibility and Dual Career Couples

Evidence from the present study suggest that the theological metaphor of responsibility is related to the psychological process of being therapeutic, and that both of these can inform us about satisfaction in marriage.

The theological metaphor of responsibility seems related to the therapeutic role and also to the AFC and PSC scales of the MSI. The therapeutic role focuses on those behaviors symbolic of fitting responses made between partners. Nye spoke of the therapeutic role as that role which focuses on problem solving behaviors. Spouses must be able to listen well. This means being able to understand and interpret verbal and non-verbal messages. Spouses must also be able to sympathize. Sympathizing implies the act or capacity of one spouse being willing and able to enter into or share the feelings of his/her partner. Spouses, according to Nye, must give these kinds of reassurances and affection. The behavior which Nye describes as being therapeutic seem to be the same behavior Niebuhr would include in the

process of being responsive.

A significant connection between being therapeutic and being responsive is found in the data obtained from the analysis of the ROR scale of the MSI. Analysis of these results showed that dual career couples favored more flexible sex roles while single career couples favored more traditional sex roles. This difference was the major significant difference between these marital groups with the exception that dual career couples were somewhat more dissatisfied with their children. Dual and single career couples were pretty much alike on all of the other variables measured including marital satisfaction. These results suggest that one of the most important ingredients for being satisfied in marriage was that DC couples picked sex role preferences that fit best for them and that SC couples did the same for themselves. Each type of couple, DC or SC, needed to find the proper sex role "fit" for their particular lifestyle. This author suggests that appropriate sex role preferences were arrived at for couples in the study by a responsive and therapeutic communication process. This process likely involved speaking, listening, interpreting, understanding, responding, negotiation, agreement, and being sympathetic and supportive along the way.

This discussion lifts up the significance of being able to discover and integrate concepts from psychology and theology. Such integration enriches our understanding of couples and of satisfaction in marriage. The author would further lift up that the metaphors of maker and citizen cannot be discarded or

discounted for their contribution to our understanding of marriage. Without being guided by the metaphor of maker, couples would not be motivated to seek careers, build homes, acquire possessions or give birth to children. Without being guided by the metaphor of citizen, couples would not contemplate what spoken and unspoken, written or unwritten rules, traditions and sanctions help govern their relationship. While affirming the value and place of the metaphors of maker and citizen, the author stresses that the metaphor of responsibility is sorely needed to broaden our understanding of marriage. More than being directed by goals and rules, couples need to be aware of and directed in their married lives by fitting responses.

SUMMARY

This chapter presented a discussion of the results from the present study. In the psychological section, the meaning of the sample was discussed. The ability of the FRI to measure the therapeutic role was questioned. The relationship between the therapeutic role and marital satisfaction was explored. The significance of the difference between DC and SC couples related to scores on the ROR scale of the MSI was presented and interpreted. In the theological section, several historical metaphors for marriage were explained. H. Richard Niebuhr's metaphor of responsibility was presented, interpreted and used in a discussion integrating the theological metaphor of responsibility with the psychological process of being

therapeutic, and how these ideas aid us in understanding marital satisfaction among dual and single career couples.

CHAPTER VIII

THE PASTORAL CARE OF DUAL CAREER COUPLES

Ministers and pastoral counselors have extensive opportunities to be in contact with couples. These professionals may serve in a variety of capacities as friend, teacher, pastor, neighbor or counselor. Since pastoral caregivers are concerned to promote healthy relationships, it is important that they have well developed strategies for intervening with couples at various points of need or during changing periods of life. This final chapter will contain strategies for promoting healthy relationships in general, and satisfying dual career relationships in particular. The discussion will contain suggestions for using the FRI and MSI with married couples. The inventories can also be used with couples who have been living together before marriage in committed relationships and who may now be seeking pre-marital counseling. Various issues and developmental stages of marriage will be considered. Closing paragraphs of the chapter will explore implications for future research.

Pre-marital Assessment of Couples

Neither the MSI nor the FRI seem appropriate instruments to use with engaged couples for each presumes that the couple is already married. For potential dual career couples, the pastor

or pastoral counselor can make use of other tools in a pre-marriage counseling setting.

Taking a careful family history of both persons is helpful. The minister can ask if either person came from a dual career home? If so, the family of origin can be analyzed to understand how the parents of the couple managed their dual career lifestyle. Several questions can be explored. Do males have a history of supporting their wives in pursuit of careers? Do males have a history of commitment to share housekeeping and childrearing roles? Do females have a history of being committed to careers or did they work outside the home only because of financial need? How did the parents seem to function therapeutically and responsively in their marriage? Were decisions made by one partner or on a more egalitarian basis? What appeared to be the process used in handling differences? Could each parent model good listening, supporting and problem solving skills?

The pastor could then turn to the engaged couple and examine with them their vision of being married, working and having a family. Do both spouses see themselves as career oriented, or are both people planning to work because they feel that they have to for financial reasons? If both spouses are career oriented, how do they intend to plan for the education that each person might need? Will they start families right away or wait until one or both persons have begun to work in their careers? The pre-marital setting can be one of those "teachable moments" (Browning, 1976), when a couple is open and receptive

and can give some energy to exploring their relationship. Clinebell (1975) speaks of several goals for prewedding counseling which can apply in working with potential dual career couples. These goals include, 1) building or strengthening the minister-couple relationship, 2) giving the couple an opportunity to discuss problems, or anxieties, 3) assessing with the couple their strengths and assets, (including their therapeutic skills), 4) helping the couple to understand the wedding ceremony (this should include a discussion of the couples' theology of marriage), and 5) setting up one or more post wedding enrichment sessions. This last aim can be of particular importance for dual career couples. Couples could utilize these additional contacts with their pastor to continue intentional planning for their dual career lifestyle.

Marriage Enrichment throughout the Marriage Life Cycle

Developmental psychology is the field which focuses on how the individual grows and changes over time. Researchers have focused on development during infancy, childhood and adolescence (Erikson, 1950, 1959, 1964, 1965). Others have focused on development during adulthood (Baltes and Schaie, 1973; Erikson, 1958, 1969; and Neugarten, 1968). Attention over the years has also been directed toward understanding various developmental stages which may function during the marriage life cycle. Lynch (1982) has developed a three stage theory for the marriage life cycle which includes stages of bonding, differentiation and

genuine intimacy. These stages provide one helpful scheme for discussing how dual career marriages develop and for how pastoral caregivers can promote their success and stability.

Stage 1: Bonding

Lynch speaks of bonding as the starting point of the marital relationship. This is the "honeymoon" stage when couples are attracted to each other by their romantic fantasies. Lynch believes that this stage usually lasts until the third year but that it can continue much longer than this. As with most developmental schemes, change is marked more by the completion of certain tasks than by strict chronological age. Several tasks must be accomplished by the couple during bonding before they can move to the next stage. The couple first is involved, according to Lynch, in establishing complementary patterns of relationship. This process requires that spouses give up parts of themselves to make a connection with the other. An example of this is when partners take turns early in marriage being the nurturer and then getting nurtured. A second task during this stage involves the couple working out inclusion issues. Inclusion issues come in the form of questions like, "How am I included with him/her?", "How do we fit together?", and, "How do each of us fit into this marriage?". Lynch believes that the first ten years of marriage is spent working on inclusion issues.

An important ingredient for bonding to occur is that newly married couples be allowed to be in love with their fantasies and illusions of one another. Most couples do this without being told. The pastor or pastoral counselor can affirm that this

romantic phase is a normal occurrence early in marriage and can project ahead for the couple the time when the honeymoon will be over and the partners will need to relate to one another apart from their fantasies. The romantic phase of bonding, like the phases of complementarity and inclusion, is necessary in order to build a sense of connection in the relationship and provide a foundation upon which reality testing can begin later on.

Lynch believes that the bonding stage is complete when spouses begin to challenge and break-up the illusions. If a couple does not get to this point and maintains the illusions, they will not be able to penetrate beyond the level of superficial romance and into the level of true intimacy.

Lynch has a delightful analogy for describing the stage of bonding in marriage. She likens the bonding process to a couple riding on a bicycle together. One rides on the handlebars and the other supplies the power for pedaling. One partner rides and the other pedals. This arrangement gets the couple going together on their way. Lynch's analogy seems a bit one-sided. It is possible that spouses can take turns riding and supplying the power for pedaling.

The MSI and FRI can be used with dual career couples during this bonding stage of marriage. The present study showed that couples who see themselves as behaving therapeutically in their relationship are those who feel happily married. Therapeutic skills can be assessed through the therapeutic role scale of the FRI and the affective communication (AFC) and problem solving communication (PSC) scales of the MSI. If the scores on these

scales show some problems in communication, the pastor can intervene and help the couple assess what the difficulties might be. If problems do not show-up, the pastor can help identify and affirm what the couple is doing well.

Several of the other scales from the FRI and MSI can be used to see how the couple is dealing with inclusion issues. Housekeeping, finances, time together, sexual adjustment, and sex role orientation can be measured to see how the couple is finding the proper fit in their relationship.

The fantasy phase of the bonding stage can be inferred from scores on the conventionalization (CNV) scale of the MSI. This scale's purpose is to assess if individuals are viewing their marriage in an unrealistically positive manner. Items on the scale reflect denial of even minor problems. An unrealistically positive view of the relationship is likely a normal phenomenon for newly married couples, but a couple showing this tendency after three or more years of marriage is probably clinging to their fantasies and unable to move forward in marriage. The pastor can interpret to the couple that according to the testing, they are not admitting any kinds of problems in their marriage, and that this is unrealistic. This may provide an opportunity for the couple to more candidly assess their progress in growth.

The bonding stage of marriage can be discussed theologically by making use of several of the concepts and metaphors presented in chapter seven. A primary task during the bonding stage is the task of beginning to build a faithful and stable relationship. The couple needs to find their common bonds,

established through sharing fantasies, learning how to cooperate in setting up a household, working through various inclusion issues, and in building a sense of mutual trust. The seeds of a permanent and faithful relationship are planted and hopefully nurtured in this stage. If this is accomplished, the relationship will later be better able to stand the test of differentiation.

The couple is also at work in covenanting together during the bonding stage. Spouses must come together and agree upon various aspects of living together, including: working outside the home, cooking, cleaning, paying the bills, doing the laundry, and caring for children. Covenanting means that the couple will carefully make promises to one another and strive to keep faith with those promises. Fulfilling covenantal promises early in marriage helps to build up a sense of mutual trust and caring, so necessary for strong bonding to occur.

Working on defining and negotiating various aspects of married life via contracts does not mean that tasks will always be divided equally between spouses. Rapoport (1975) reminds us that establishing an equal household division of labor strategy is difficult to do and to maintain overtime because family needs change. The Rapoports propose being guided more by a sense of equity as opposed to equality when contracting. The guiding principle of equity is finding what is fair and balanced. Practically speaking, if, for instance, a dual career wife needs to commit more energy to her career at some point, then her husband may agree to take on more of the household tasks.

Thinking covenantally again, because the destinies of spouses are so interrelated, what happens to one spouse does indeed affect the other. Couples who are sensitive to this reality can use flexible and fair strategies to manage married living.

Couples must also work at being responsive to one another during bonding. Spouses need to speak, listen and respond fairly to one another's needs so that each person feels included, cared for and encouraged in the relationship. Evidence from the present study indicates how important being responsive is in dual career marriages. One of the key factors noted earlier which encourages wives to work in careers is that their husbands support them to do so. This idea was substantiated in the present study with data gathered from the (ROR) Role Orientation Scale of the (MSI) Marital Satisfaction Inventory. The (ROR) scale assessed the sex role preferences of the couples. Traditionally oriented couples prefer that one spouse, usually the husband, be the one to work outside the home. Dual career couples prefer more non-traditional roles allowing both spouses to work outside the home. The dual career couples studied indicated that they did endorse a greater flexibility of roles. Husbands of dual career wives were supportive of their wives working outside the home. The combination of preferring more flexible roles and husbands in the study supporting their wives in pursuing careers may have been two important factors in these couples feeling happily married.

Being good responders in marriage also relates to the couples' quality of spiritual life together. Responsive

Christian marriages are those where each person continues to grow as an individual in response to God. In addition, spouses must work together to develop a relationship with God as a couple. Reading together, sharing together, attending church together can be important ways by which the couple can grow in being responsive to God. Finally, responsiveness is important during the bonding stage as the couple reaches out into the world to relate to and to touch other people. Newly married couples begin to make different kinds of friendships, such as friendships with other couples. The couple may begin to join a church or some civic club or organization. The couple is not only working at bonding themselves together through these memberships and activities, they have, as a couple, the opportunity to be responsive to the needs of others beyond themselves. This helps the couple to be fully responsive beings in their marriage, in relationship with God, and finally in relationship with their world.

Stage 2: Differentiation

Lynch describes the next stage of marriage as a process of differentiation which leads the couple toward building intimacy without being tied to the romantic fantasies. The onset of stage two begins with the loss of illusions. Lynch believes that many marriages terminate in divorce at this point because men and women cannot tolerate giving-up their illusions. She believes that couples who successfully make the transition from bonding

into differentiation are couples who trust and have faith that they can work through any problem. This means that couples will need to draw upon all of their therapeutic and responsive skills. Assessment of these skills through the MSI can indicate how well the couple may be doing therapeutically at this point in time.

The image of differentiation is that of a couple moving off of one bicycle and onto separate bikes. During the transition from bonding into differentiation, Lynch pictures that the rider may kick the pedaler off so that he/she can change directions, or go faster or slower. At this time though, the couple is trying to use the same bicycle and they fight over who is supplying the power and who is determining direction. Once each person is on his/her own bike, each person can ride under his/her own power, and yet be caring enough about the other rider to regulate their own speed. Sometimes one can go faster than the other, but it is always with caring, always noticing how the other is coming along so that one does not get too far ahead or lag too far behind. The job for the couple during differentiation is for each person to develop a measure of trust and respect for the other, enough respect to allow the other to expand and develop aspects of self in relation to others, to experiment with new behaviors and ideas while trusting that there is still a solid connection between mates. While the intent of differentiation is some separateness, it is not separateness with abandonment or self-centered disregard of one's partner. The couple must still work on being a couple by being compassionate, supportive and caring. This implies a continued effort by both spouses to be therapeutic in

dealing with change and responsive to one another's needs. Lynch believes that this period of differentiation may begin anywhere after the third year of marriage and continue up until the twentieth year of marriage.

Dual career couples, because of their career orientation, may start the process of differentiation earlier than single career couples. Some dual career partners wait to get married until both people have finished their training and education, thus each person enters marriage with separate career identities.

The process of differentiation for dual career couples may be closely related to a sense of timing as to where each person thinks he/she should be in terms of life development. Neugarten and Datan (1973) have proposed that individuals are guided in their growth by a sense of timing. This sense of timing is based largely upon societal expectations as to what a person should be doing by a certain chronological age. For instance, at one point in the past, it was expected in America that a man would leave home, begin to work, get married and start a family, in this sequence. A woman, by contrast, was expected to leave home and get married at the same time, begin a family, and later, perhaps, join the work force. Neugarten believes that a person had some sense of whether he/she was late, early, or on time, by comparing where he/she stood in life with some normative pattern.

Neugarten and Datan point out that the normative pattern has changed overtime for the American family life cycle in general, and for men and women as individuals. The family life cycle has quickened as marriage, parenthood, and empty nest all occur

earlier than before. For men now, marriage often does not take place at the time when they are ready to enter the work force. Many men are still in school being trained for their careers while their wives are working outside the home to support them through school. Children may be delayed until the husband begins working.

The patterns of timing are quite complex for dual career couples. Who gets educated first? How long does one person go to school before it is the other partners turn? Should children come before, during or after each person gets trained? Will the husband stay home to care for children while the wife is developing her career? Societal norms and age expectations will likely influence how dual career couples plan for and order their career and family lives. Throughout this process, each partner will have some personal sense if he/she is late, early, or on time. The decisions that couples make will be judged by their fairness for each person. Feeling satisfied in marriage may depend upon how well dual career couples negotiate these issues.

The issue of timing seems very much related to marriage as therapeutic and responsive. Negotiating the order of life events in marriage must require that dual career couples exercise well developed therapeutic role behaviors. The process also speaks of a high degree of being responsive, sensitive and continually seeking to find the right fit. The right order and timing of career and family growth will be measured by the fairness and justice of the plan so that each persons' growth is affirmed and the couple bond is strengthened. Finding the proper fit will

involve frequently reviewing and renegotiating household jobs, childcare responsibilities and other living matters as needs and circumstances change. For instance, when one spouse adds evening classes as part of developing his/her career, there may need to be a readjustment among other responsibilities so that the balance seems fair and equitable.

Theologically, Niebuhr's response metaphor is very important in this stage of differentiation. Making adjustments during differentiation calls upon each person to be a very responsive partner in the relationship. Spouses need to be sensitive to each others personal sense of timing when it comes to career development. Are both people advancing in careers in a manner which seems fair? Are family needs and the timing of having children being considered as career are developed? Is there fairness in the balance of sharing household chores? Negotiating these and other matters will require that each spouse listen to the other, working to anticipate the response of his/her partner to what is communicated. Care must be taken to find the fitting response to situations so that both persons feel satisfied. Without quality responding during differentiation, the force to be separate individuals in this stage can drive spouses completely into separate directions and the marriage suffers. The couple risks seriously fracturing the bonding in the relationship. Resentment can build and the relationship can increasingly deaden and grow stale.

As couples work on being responsive persons during differentiation, they must continually re-covenant the various

aspects of married life. When needs and circumstances change, couples may rearrange the balance of tasks that are shared. The basic promises that were made to be faithful, loyal and supportive must be reaffirmed. These should not change.

As dual career couples are involved in differentiation, the pastor can again utilize the FRI and MSI as a means of assessing the ongoing and changing needs of the couple. Strain may show up in the perceived amount of time partners feel is available for being together, or in finances, or sex, or children, or the couples' problem-solving effectiveness. Results from the present study showed that while single career and dual career couples were happily married, dual career couples showed consistently higher levels of distress on most of the MSI scales. This implies that these DC couples experienced greater stress perhaps due to their very complex lifestyle.

Evidence of stress can be explored. The pastor or counselor can make use of information from the MSI to help a dual career couple understand the nature of stress in their marriage and family. Dual career families need to find adequate leisure time to relax, play and unwind. Dual career spouses must find time to disengage from their careers and allow time for personal rest and for family togetherness.

Stage 3: Genuine Intimacy

Lynch describes the final stage of marriage as one of continued growth toward intimacy. This stage starts after

differentiation and continues until the end of the life cycle. In this stage, the couple is viewed as either riding on separate bicycles together, or on a bicycle-built-for-two. Both spouses can either supply equal power for pedaling the bicycle-built-for-two, or one can rest a while without being left behind. The couple has hopefully worked through the bonding and differentiation stages successfully. If this is true, they have likely developed a mutual sense of trust and faith in one another. They should have a sense of security that comes from their shared history and a knowledge that they do not so much need each other as they want to be together in a mutually enhancing friendship.

Lynch believes that the tone of this period is one of accommodation and acceptance. Sex can be better than ever. There is no performance anxiety. Sex becomes even more pleasureable and an intimate sharing. The appreciation of each person is based on reality, not on mere fantasy. There is much more living in the present and having the capacity to experience the moment. Arguments are based on genuine differences rather than a fight to see who will be on top. A win-win quality characterizes problem solving. There is no punishing because there is no losing. This is obviously a very positive outlook by Lynch of this final stage of marriage. She is, however, aware of several problems which confront the couple as they work on being intimate. One of the main problems is that a couple may not have done their work earlier in marriage. Spouses who have not successfully been able to differentiate from their own families

of origin, may now become anxious about their own children beginning to differentiate. In families that are less than ideal, Lynch believes that adults project their own inability to differentiate onto their children. Parents may, as a result, become enmeshed in a struggle with their children at this time, as they miss completing the differentiation they should have finished long before. Marriage can continue in a dysfunctional pattern until the end of the life cycle.

For couples who have grown, there are still other problems which must be handled effectively during this stage. Older couples will have to work to maintain intimacy in the face of aging, boredom, potential loneliness, mortality and survival fears.

The MSI can be particularly useful in working with older couples. Problem scores on the Dissatisfaction with Children (DSC) scale may signal difficulties in allowing children to differentiate. The results of the present study indicated that dual career couples experienced greater dissatisfaction with children than did single career couples. Whether or not this dissatisfaction is related to an inability to permit differentiation or some other reasons is not known. The pastor or counselor can intervene to discuss the possibilities of this dissatisfaction with the couple. A careful look at how successful the adults feel they have broken away from their own parents may further point to the difficulty they have in allowing their own children to differentiate.

Scores on the Affective and Problem Solving communication

scales can indicate if the couple has been able to continue to develop strong therapeutic skills throughout the differentiation stage.

Lynch believes that the transition periods between stages are the most problematic points for couples during marriage. Between bonding and differentiation, the individuals must withdraw and to some extent become self-concerned in order to grow. The danger is that persons may withdraw too much and go off in completely separate directions. This is why a strong foundation during bonding and continued work at being therapeutic and responsive is so important. If able to maintain a bond, the couple should be able to remain together through differentiating without either allowing their relationship to deaden or end up in divorce.

The transition between differentiation and intimacy carries with it the anxiety of possibly being unable to reconnect. Again, if couples have done their work along the way by being therapeutic and responsive, they should be able to reconnect after differentiating and continue to develop intimacy.

Many couples do not reach this stage of genuine intimacy. Divorce may occur, couples may live a fantasy life together having never challenged the illusions that Lynch refers to. Poor bonding may prevent couples from successfully navigating the years of differentiation. Theologically, couples may fail to reach genuine intimacy because they lacked the faithfulness to keep promises. Promises may have been made to love, cherish and respect one another. However, as couples pass from the honeymoon

to seeing each other as real people, there can develop a lack of tolerance for individual differences. The original promise to remain faithful to the relationship and strive for a permanent and long-lasting marriage may be broken. One or both of the partners may find it impossible to live with the person they now see in front of them. The stage of genuine intimacy implies that couples have reached a stage of maturity where individual differences are not a threat but are appreciated for the richness that differences can bring to the marriage relationship. As couples can keep faith as change comes and as they as individuals change, marriage can grow and deepen and remain fresh.

Couples who promise to be responsive persons throughout marriage can arrive at the stage of genuine intimacy as true friends. The hallmark of a genuinely intimate marriage is not only that spouses still love each other but that they see one another as best friends. Friends stick together through thick and thin, through good times and bad. Friends can successfully care for as well as confront one another. This type of friendship in marriage is only possible if spouses take to heart what Niebuhr teaches us about being responsive persons. Niebuhr maintains that as individuals, we can only know ourselves in relationship to other people. In marriage, spouses really only know one another, and know who they are as a couple through an intimate and responsive relationship with each other. This means that throughout the years and stages of marriage, each person in the relationship must listen, understand, interpret, and respond back to his/her mate so that fitting responses are discovered and

fairness and justice is realized in the marriage.

Lynch's stage theory is a helpful scheme for broadening our understanding of the marriage life cycle. However, in some aspects her scheme is too simplistic and may not account for all of the complex dynamics and subtle changes which may occur during marriage. The three stages are rather broad and sweeping in scope. Lynch also concentrates on development during the earlier years of marriage. Greater definition of the issues which may arise and influence older couples is particularly needed. The coming of retirement, the decline of physical health, the continued search for personal fulfillment; all of these issues and others may affect the content and quality of intimacy and lead us to identify a more precise strata of growth and development that couples experience as they grow older.

In discussing the care of dual career couples, a few words are necessary to lift up the prophetic message which must be a part of all pastoral care strategies. It is not enough to work with couples alone. There must be an effort to impact the larger society and institutions beyond the couple. Pastoral care specialists must work to raise the consciousness of the economic and social institutions concerning the needs of working couples. Having adequate child care facilities will never come to pass unless pastors and pastoral counselors work within wider spheres of influence to convince business that it is humane as well as cost effective to provide such facilities. Businesses further need to provide programs which help to relocate both spouses if one spouse is transferred. Pastors need to work through the

media and legislative channels in our country to promote equal pay for men and women who work in the same type of job. Social security regulations need to be changed so as not to discriminate against the working couple. Attitudes within churches must continue to broaden to accept and support the career mother as well as the mother who chooses not to work outside the home. These and likely many other issues must become part of the prophetic task of pastors and pastoral counselors. Our professional posture and our common voice can be used in vital ways to encourage change which is fair and just for all couples.

IMPLICATIONS FOR FURTHER RESEARCH

The present study has attempted to describe a variety of problems facing dual career couples and how such couples may still be able to achieve satisfying marriages. The results of the present study do not provide answers to all of the questions or solutions to all of the problems facing dual career couples. The results do give us some new insight and evidence as to how quality dual career relationships can be achieved.

The literature suggested that marital satisfaction among dual career couples was related to the husbands' support of his wife's career. The results of the present study did show that satisfied dual career couples were those where both husband and wife endorsed more androgynous sex roles.

Another problem recognized in the literature was the potential discord possible between dual career spouses because of

their busy and complex lifestyle. The present study indicated that while dual career spouses may experienced certain levels of distress, they did report having happy and stable marriages. This seemed to be particularly true if the couples had adequate communication and problem solving skills and used such skills to develop healing, responsive relationships.

The results of the present study also provided further evidence of the inequality between men and women who work in careers. Dual career women in the present study were similar to those identified in past research. They worked in lower status careers and for less pay than did their male counterparts. This inequality will likely continue until our society's collective conscience is pricked and persons interested in the therapeutic healing of relationships can push for a more fair and just economic balance.

Several suggestions for further research seem to emerge from the discussion of the current study. Based on a developmental view of marriage, it would seem worthwhile to conduct a longitudinal study of dual and single career couples assessing development through the marriage life cycle. The FRI and MSI could be used to assess couples during the three stages of the marriage life cycle as described by Lynch. Empirical verification of Lynch's developmental scheme could be accomplished. Certain variables from the testing instruments could be examined in detail. Analysis of the Conventionalization scale would help assess how the fantasy stage of marriage changes over time. The Dissatisfaction with Children scale could be used

to look at the task of differentiation. The Global Distress, Time Together and the communication scales can be helpful in examining how these factors change.

Another direction for research would be to compare a group of dual career couples entering marital therapy with a control group of dual career couples. The FRI could be utilized to evaluate the differences in valuing the therapeutic role between these groups. The MSI could be utilized again for its assessment of Conventionalization, Global Distress, and communication. A study of this nature might provide a further examination of those factors which contribute to satisfaction in marriage, as well as those factors which may show why marriages disintegrate.

A third study would involve comparing dual career couples who have children at home with those who do not. This would provide insight not possible in the present study, as to the effect children may have on parents valuing the therapeutic role, and on the parents' perceived marital satisfaction.

A fourth study could look at the relation between race and marital satisfaction among dual career couples. Age of the spouses, education, income, and number of children could be held constant. Differences related to the therapeutic role and perceived marital satisfaction could then be examined among black and caucasian dual career couples. It would further be interesting to see how many dual career couples there are among other racial groups.

A fifth study needs to examine the problem of when wives earn more than their husbands. How does this arrangement affect

the husbands' attitude and support of his wife's career and the couples' perception of how happily married they are? The MSI could be useful in measuring the various distress levels in such marriages.

Finally, research will continue to be needed to identify and examine in greater detail those factors which contribute to quality marriages. A closer look at the process of being therapeutic and responsive is needed. What are the elemental factors involved in responsiveness? An examination of the actual conversations between couples attempting to be therapeutic would help us to know, yet a method precise enough to handle this difficult empirical task is not readily available.

SUMMARY

This chapter contained a discussion of strategies that can be used by the pastor or pastoral counselor in their care of dual career couples. Strategies for pre-marital assessment and for growth throughout the marriage life cycle were presented. Several implications for further research were proposed.

APPENDICES

APPENDIX A

DIRECTIONS TO PARTICIPANTS

Dissertation Research: A Study
of Marriage and the Family

Directions to Participants

Thank you for helping me in my research. Inside this envelop you should find the following materials:

1. One copy of the Informed Consent Statement and a stamped return (white) envelop. Please read this carefully. Both husband and wife are to sign this letter and return it to me in the envelop provided.
2. Two (2) copies of the Family Role Inventory by Nye and Gecas. Wives are to fill out one copy and husbands the other. Please read the directions on the front page of this questionnaire.
3. One (1) copy of the Marital Satisfaction Inventory by Snyder. Directions for this questionnaire are also printed on this booklet.
4. Two (2) printed answer sheets for taking the Marital Satisfaction Inventory. One answer sheet is for each spouse. You will need to take turns using the questionnaire booklet. Do not write in the Marital Satisfaction Inventory booklet.

When answering the questionnaires please follow these directions:

1. Read the directions provided with each questionnaire

as well as each question carefully.

2. Use a pencil to give your answers. Erase completely any answer you wish to change.
3. Please do your questionnaires independently of one another. Comparing answers will bias the test results.
4. Upon completing a questionnaire go back over it to be sure you have not mistakenly passed over some questions.
5. When both of you are finished with the questionnaires, use the larger, manila envelop to return all testing materials to me. You need not put your name on any of the materials.

It is important for my research timetable that you allow yourselves no more than TWO WEEKS (2) from the time you receive these materials to complete and return them to me. When the study is complete, I'll send you a summary of the research. Thank you once again for your help. If you have any questions you may reach me by calling 323-5009. Thank you, again.

Rev. Ralph Thompson

APPENDIX B

INFORMED CONSENT STATEMENT

Dissertation Research: A Study
of Marriage and the Family

Please mail this form
back in the separate
envelop provided, so
as to insure the
anonymity of your
survey data.

Informed Consent Statement

This study is designed to collect data toward the purpose of increasing the understanding of how husbands and wives view marriage and family living. It is hoped by the researcher that the data collected will provide information that will help to build a model for family growth and hence aid in promoting marital and family stability. Many previous studies have focused on why families dissolve, but few have focused on why families stay together. This study is trying to identify those factors which contribute to marital and family stability.

The researcher will request that each spouse (husband and wife) complete two questionnaires. The questionnaires will include some personal background questions, questions regarding the current functioning of his/her marriage and family and questions asking his/her opinions about how marriage and family living ought to be.

You may be insured of complete confidentiality. Your name will never be placed on the surveys. Your data will not be released to any other person or agency for any purpose. As a

participant you may withdraw from the study at any time. If you have any questions about the study you may call Rev. Thompson at his home, (216) 323-5009.

If you are willing to participate in this study, please complete the information at the bottom of this page, and mail it back to Rev. Ralph Thompson in the letter sized envelop provided.

We understand what we have read in the above informed consent statement and agree to participate in this study.

Signature (wife) _____

Signature (husband) _____

Date _____

APPENDIX C
FAMILY ROLE INVENTORY (FRI)

PLEASE NOTE:

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These consist of pages:

P. 121-126

P. 128-134

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APPENDIX D
MARITAL SATISFACTION INVENTORY (MSI)

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